

2  
**The ouer**

**throw of the iustificati-  
on of woꝝkes and of the vaine  
doctrin of the merits of men, with  
the true assertion of the iustificati-  
on of faith and of the good woꝝkes  
that proceed oꝛ come of the same,  
and in what respect our good  
woꝝkes are crowned oꝛ re-**

**warded of God sette  
foorth dialogue wise**

**by John We-  
ron.**

**Ephc. 2.**

**We are saued by grace, and that  
throughe faith, not of our selues,  
it is the gyfte of God not of  
woꝝkes, least any man  
shoulde glorye.**

**Newlye set foorth and allowed accord-  
dyng to the order appoynted in the  
Quenes maiesties iniunctions.**

**Ano. 1561.**



The preface.

TO THE RIGHT  
honorable, Syr James  
Blount knight, Lord Mount  
joy &c. John Aeron witheth grace,  
peace of conscience, and encrease of  
Godlye honour, frome God  
the father, throughe  
his sonne Iesus  
Christ our  
Lord.



We haue I added, right  
honourable Lorde, vnto  
my treatises of predesti-  
nation, and of free wyll,  
a small booke, whiche I  
haue entituled: The ouer-  
throwe of the iustificati-  
on of workes, and of the vayne doctryne  
of the merites of men, with the true asser-  
tion of the iustification of sayeth, and of  
the good workes that do proceade of the  
same, and in what respecte our good wor-  
kes are rewarded or crowned of God: be-  
cause that these doctrines, do so depende  
one of an other, that they can in no wyse  
be separated, or put a sunder, onlesse we  
wyll wante the perfecte vnderstandinge  
of them all, and so be blynde styll in the  
cheyfest and moste principall poyntes of  
oure religion. Of predestination, howe



## The preface.

frutesfull and necessarye the doctrine of it, is, what so euer the swynisse gruntynge Epicures, and carnall worldelinges, doth saye to the contrary, I wyl speake nothing nowe at this presente, because that I am fullye determined, by the healde and assistance of the hollye spirite of God, to set forth the an Apologye or defence of my doctrine, touchinge that poynte of our religion, beyng directed to the quenes maiestye, vnto whome the treatyse thereof is dedicated. Neyther do I nede greatlye to speake of the doctrine of free wyll sythe that in the settinge forth of it, I haue so tempered my style, that I kepte my selfe alwayes within the lymites and boundes of Gods worde, goinge neyther on the ryghte nor on the lefte hande, but walkinge styll in that most sure and plain hyghe waye, that the Patriarches, Prophettes, and Apostels, wyth the Godlye aunciente wryters of the primitiue church had alreadye trodden or beaten vnto vs. Many obiections of the Popepelagians, and free wyll men of our tyme, which neuer were touched before, haue I fully answered in it, as it shall playnlye appeare vnto them, that wyll wyth a syngle eye, and wit han vprighte iudgement, reade the whole treatise. The only marke that I boote at in all these woorkes, is that the grace of God, maye be throughlye magnified, and the vayne gloryinge of men, in theyr owne strength (which all thinges being

## The preface

beinge rightly considered, and diligently wayed, is nothinge at al) beinge taken as waye, the whole glorie of oure saluation shuld be geuen only vnto the mercya goodness of our heavenly father, who as by the death passion & bloudshedding of his son Iesu Christ, doeth fully saue vs, so by his holye spirit he doeth regenerate vs, and takinge awaye our stony heartes from vs, he geueth vs fleshy hearts, that is obedyente and treatable: he maketh vs of one wyllinge, wyllinge, of the bounde slaues of synne, the seruantes of his sonne Iesu Christ, for to serue him in holynesse and righteousnesse all the dayes of oure lyfe, and so brynginge vs in to the freedom of the childreu of God (for where the spirit of the Lord is, there is freedom) he maketh vs to walke in those good woorkes, that he hath prepared for vs to walke in. Neither can it iustly be sayed, that eyther in my booke of predestination, or in my booke of free wyll, I did minister to any man occasion, eyther to lyue licentiouslye, as though it made no matter how they lyue, that are by the immutable decree of God, euidenced vnto lyfe euertlastinge, or to beslaue in doyng of those good woorkes, that are required of vs in Goddes booke. Whiche all menne shall moste evidently see (excepte they wyll be wylfullye blinde) by this booke, that now at this present, I haue set forth, and de-

### *The prsface.*

Dicated vnto your honourable Lordship,  
whom I see of all men to be most earnest-  
ly geuen vnto good letters, and moſte  
principally to the ſtudy of the holy and ſa-  
cred ſcriptures. Which, as it is a thinge  
verry rare amonge the greateſt part of the  
noble men of our tyme: ſo wyl it be a moſt  
precious ornamente, bothe to you, and is  
to the honourable ſtocke that ye come of.  
For, what greater cōmendation can there  
be to ſuche as ye are, than to haue a know-  
ledge and vnderſtandinge of the liberall  
ſciences, and of the tonges, that they be  
written in: and ſpecially to be ſo acquaint-  
ed wyth the infallible worde of God, the  
onlye Antidotus or conterpoyſon, againſt  
all venomous ſects and hereſyes, that ye  
ſhall at all tymes be able mightely to with-  
ſtande all falſe and erroneous doctrines,  
that by the procuremente of Sathane the  
deuyll the enemye of oure ſaluation, haue  
heretofore ryſen and doo daylye ryſe in  
Chriſtes church: I do here let paſſe, how  
much good ye wyl do by your good ex-  
ample, vnto thoſe that are of the baſeſte  
ſort, when they ſee your Lordſhip to be ſo  
ſeriously geuen, to ſuche vertuous exerci-  
ſes. it wyl be an wonderfull encorage-  
mente vnto them: and vnto the other, that  
be of the ſame degree that ye are of, or of  
an higher, a marueylous prickinge forre-  
wardes. For, if ther be any ſparke or drop  
of Godly Maieſtates in them they wil  
bluſſe and be aſſained, when they ſhall  
heare

## The preface.

heare you grauely and learnedly to reason  
of highe matters of learninge and of the  
principall poynts of our religion, to stand  
lyke domme and paynted ymages, and as  
ble to saye nothinge. Therfore go on styll,  
as ye haue Godlye begonne: beinge most  
sure, that he which hath of his free mercy  
and goodnesse begonne this good worke  
in you, by his holy spirit styring vp your  
hearte to such Godly studies: wyll shortly  
lye performe it, and bringe to suche a pers  
fect end that it wyll be not onely to your e  
uerlastinge comforte, but also to the vna  
speakeable vtilitey vnd profit of your own  
naturall contrey. I woulde haue declared  
briefflye, what be the chiefeest poyntes,  
that I do entreate of in this my booke, but  
because that the argumente of it, is set  
foorth afore the beginninge of the whole  
woorde, I haue thought it vnnessearye.  
Here therfore, wyll I make an ende, most  
humblye beseechinge your good Lordship  
too take this my symple labour in good  
parte, not so much consideringe the small  
nesse of the gyfte, as the heart, and pure  
good wyll or zeale of the geuer. Thus the  
eternal and euerlasting god preserue  
bothe youre good Lordshippe,  
and my good ladye youre  
wyfe, wyth all youre  
Godlye famylie  
and house:  
hold.

**C**The argument of the  
whole booke.

**I**ste and foremoste we  
haue declared, that we  
are freelye iustified, that  
is to say, deliuered from  
synne, eternall dampnation and  
euerlastinge death, and coumpted  
righteous in the syghte of God,  
thzough sayth only in our sauour  
Jesus Chzist, without any merits  
or deseruynge, goynge before.  
Whiche thinge hathe bene mooste  
strongly pzoued both by manyfest  
and playne texts of the scriptures,  
and also by the autozpties of the  
aunciente fathers of the pzimitiue  
churche, contrarpe to the sklaun-  
derous and most lyinge repoztes  
of the enemyes of the truth, which  
do, most vngodlye blowe abroade,  
that we haue of late dayes sucked  
out thys doctrine of oure syngers  
endes, not one of the olde wziters  
saying once: *Sola fides iustificat*: faith  
only

The arguments.

onely o2 sayed alone both iustifie.  
But how false this their report is,  
ye shal be iudges your selues, after  
ye haue reade the whole worke.

**W**he dyd, almooſte in the be-  
gynninge of this diſputation, leaſt  
anye impedimente o2 let ſhould be  
leſte vnto the reader, concile Paul  
and James together, where, vnto  
the ignoraunt, they dyd ſeme to  
diſagree, whiche (I truſte) is ſo  
ſubſtantiallye done, that any rea-  
ſonable man, wyl hold him ſelf  
ſatiſfied. Secondlye it hath bene  
ſhelved, that as all the worke, that  
we do aſoze oure iuſtification, I  
meane, aſoze we be graſſed in  
Chriſt, and throughte ſayth made  
members of his bodye, althoughe  
they ſeme neuer ſo glorious, ſo per-  
fect and excellent, yet are but mere  
ſynne, and abomination in the  
ſyght of God: ſo after we be once  
iuſtified, and made lyuely bzaun-  
ches of that true vyne, we muſt  
not remain barein and vnfruteful  
trees,

The argumente.

trees, but bringe forth the frutes  
of our fayth, and abounde o; flow  
in all kinde of good woorkes that  
God hath prepared for vs to walk  
in, remembryng that we are there-  
unto created in Christ Iesus, who  
hath redeemed vs, and cleansed from  
our syns, to the end that we shuld  
be a peculiar people vnto him, ear-  
nestly geuen vnto good woorkes.  
Here haue we by the waye, once  
thyowen wyl woorkes, that is such  
maner of woorkes, as are set forth  
by the mere inuention of man, with-  
out anye sure ground o; foundati-  
on in Gods booke, o; wpythout any  
promyse conteyned in the same,  
prouinge, that all suche woorkes,  
for as muche, as they bee done  
withoute fayeth, canne in no wyse  
please god, but are an abominatio  
vnto him, althoughe they be done,  
as they doe commonlye terme it,  
of a good intente and so, byppor-  
t occasion, we haue declared, and  
made manifest and playne, by the  
hills.



The argument.

bisshoppes of Padab and Abihu, of  
Haule, and of Dauid in bzinginge  
the Arke in to Jerusalem, other-  
wise than God had ordayned, how  
perilous a thinge it is, to attempte  
any thinge of good intente, with-  
out a sure warant of gods word, in  
the religion, woꝛshipping, & seruice  
of God. Wherfore we teach what  
be those woꝛkes that are to be take  
foꝛ good woꝛkes, euen such as God  
doeth expꝛessely comaunde vs in  
his woꝛde. Which are moſte line-  
ly set foꝛth vnto vs in manye pla-  
ces of the old and new Testament.  
How be it, this lesson is also ge-  
uen, that al they that do those good  
woꝛkes (althoughe they be neuer  
so good woꝛkes in them selues) do  
not by and by deserue, the comen-  
dation and prayse of well doinge  
in the sight of God, eyther because  
that they do them, to the end that  
they may be glozified of menne, oꝛ  
foꝛ reward sake, the hope wherof  
beinge taken alwaye they woulde  
not

The argumente.

not as muchē, as geue a cuppe of  
colde water, or for feare of pu-  
nishmente after this lyfe, and not  
for the loue onely, that they beare  
to God, and to theyr neighbourē,  
or for to shew their obedience, to-  
wardes his wyl and commaunde-  
mentes. But for the better instruc-  
tion to the ignoraunt, we haue set  
foorth at large, all the chiefe and  
pyncipall causes that oughte to  
moue vs, to do good woorkes, al-  
thoughē we looked for no rewarde  
at all at Goddes hande, who not-  
withstandingē wyl not leaue our  
good woorkes vncrowned or unre-  
warded, first because that we haue  
thronghe sayeth, felowship with  
his sonne Iesus Chyist, whose per-  
fecte obedience, he imputeth vnto  
vs for our owne, therbye most am-  
ple and aboundantly supplying,  
what soeuer is wantinge and lac-  
kinge in vs. Secondlye because,  
that he hathe made him selfe deb-  
tour vnto vs not by receauing any  
thing

The argumente.

thinge of vs, but by promissing all  
thinges, as saint Augustine doeth  
witness. Here also are the causes  
shewed, why oure good woorkes,  
although in them selues, they be  
full of imperfection, do please God  
and are acceptable vnto him, whi-  
che ought to be vnto vs a great en-  
corageunte to lyeue Godlye, and  
to exercise our selues in all maner  
of good woorkes, that God hath  
comanded vs in his word, beinge  
sure, that we canne not but please  
him in so doing. And as for merite  
it hath ben moſte ſtrongly proued,  
that although we were able to do  
what ſoener God hath comanded  
vs, yet we oughte to reckenne our  
selues vnprofitable ſeruauntes, &  
that we haue done but our dutye.  
But for as muche as no man is a-  
ble to doo the tenth parte of Gods  
comandements, with ſuch a per-  
fection as God doth require, what  
do we merite or deſerue? If our wo-  
orkes be examined after the ſtreight-  
neſſe

The argumente.

nesse of Gods iudgement,) but the  
endelesse tormentes of hell speke  
laste of all, concerninge the de-  
grees of glozpe after thys life, it  
hathe bene sufficientely declared  
and shewed, that there can be no  
such diuersities or degrees of glo-  
rye, by reason of any merites, but  
that if there be any, it cometh of  
the more mercye and goodnesse of  
God, who doeth in vs moste libe-  
rally croune his owne giftes. The  
chefe scope or marke y we shote at  
in settinge forth of this doctrine,  
is: that we hauing learned whence  
our saluation doeth come, shoulde  
geue the whole glozpe thereof, to  
the onely mercye and goodnesse of  
God declared vnto vs in his sonne  
Jesus Christ, and most surely sea-  
led by his bloude. To whome  
wyth the father, and the holye  
ghost be all prayse, glozpe,  
and honoure, worlde  
wythoute ende.

Amen.

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tion  
ah  
of  
tu  
tu

i  
na

**The ouer  
throwe of the iustifica-  
tion of woꝝkes, and of the bayne  
and soꝝnd doctrine of the meryts  
of mē, with the true assertiō of the  
iustification of faith, & of the good  
woꝝkes, that do pꝛocede and come  
of the same, and in what re-  
specte they be crownded oꝝ  
rewarded of God, set  
foꝝ the Dialogue  
wise by Jhon  
Aeron,**

**The names of the spea-  
kers.**

*Dydimus.  
Entrapelus*

*Albion.  
Philalithes.*

**D**ydimus: Syth y we haue  
already sufficiently spoken  
of the doctrine of predesti-  
nation, of the diuine pꝛouydence  
A.1. of

of God and of free wyll, I am of opinion, that it were good to entreate somewhat of the iustification of saythe, and of the good woorkes that do spring and come of the same. For manye there be which when they heare that we be iustified by sayth onely, withoute the woorkes of the law, streight waies do crye out, that they nede not to do good woorkes, yea that it maketh no matter how they liue, so that they beleue onelyc. I woulde sayne, that by settinge forth this matter playnely, as ye haue done the other, the mouthes of suche blasphemours myghte ones bee stopped.

The blasphemers of the iustification of saythe.

*E V T R A P E L V S.* That, whiche ye saye, good neyghbour, maye rather be wished than hoped or looked for.

The maliciousnesse of the enemies of the truth.

For, suche is the wickednesse of the enemyes of the truthe, that nothing canne be so well spoken, or so Godlye set forth, but that they



they be alwayes moſte readye too  
calumnyate and blaſpheme the  
ſame.

As for an example : oure bro-  
ther Philalcthes , that the proſp-  
of our laſte talke and communica-  
tion , that we haue had touchinge  
predeſtination , the diuine prou-  
dence of God , and of free wyll,  
mighte come to manye , did cauſe  
it to be publiſhed , and ſet ſoorthe  
in pryncete. But, Lorde God , how  
is he rayled agaynſt : How is his  
Godlye trauaile and labour taken  
of the moſte ſort of men :

And yet in it , all thynges are  
made ſo playne , that the ſimpleſt  
manne in the woꝛlde , maye haue  
ediſpyng by it :

And all the objections ,  
that coulde be made , ſo pighte-  
lye , bothe by the ſcriptures ,  
and alſo by the authoꝛytyes of  
the auntyente fathers , aunſwe-  
red , that anye reſonable manne ,

A.ii.

would

woulde holde him selfe satisfied.

Who thei  
be that  
scorne at  
the doc-  
trine of  
predesti-  
nation.

Atheistes  
are in En-  
glish cal-  
led God-  
lesse.

ALBION. Who be they, thinke  
ye, brother Cutrapelus, that thus  
so vngodlye scorne agaynste this  
most cōmfortable doctrine of pre-  
destination and of the diuine pro-  
uidence of God? Euen a sort of A-  
theistes and swynshe Epicures,  
whose gruntinge, we oughte not  
to regarde, or to care for. How be  
it, I do not doubt, but that there  
be many that now speake euyl of  
the doctrine, which if they had red  
the booke throughte with sober  
iudgement, and with a single eye,  
woulde lyke it well ynoughe, yea,  
and receiue vnspeakable cōmfort  
by it.

PHILALETHES. I knewe  
rightwel, when I toke the matter  
in hande, that I shoulde styre vp  
many enemies agaynste me. But  
shoulde I therfore, haue kepte close  
and hidden from the faithfull con-  
gregation that thinge, whiche the  
holy ghost wyll haue to be reueled  
to

to al his electe and chosē people?  
 God sozsende, that soz feare of the  
 dyspleasure of men, oꝛ of the hate, ~~We ou~~  
 red of y<sup>e</sup> wicked woꝛlde, we should ght not  
 counceale oꝛ hyde anye truthe. ~~We~~ soz feare  
 shal see, that thei wil no lesse rage of the dis-  
 at this doctrine of the iustification pleasure  
 of faith, when they shal heare that of men  
 God without anye woꝛkes oꝛ me, hyde the  
 rits going befoꝛe, doeth frely iusti- truthe.  
 fye vs, thꝛough faith onely in his  
 sonne Iesus Chꝛist, our loꝛde & sa-  
 uiour then they do at y<sup>e</sup> doctrine of  
 pꝛedestinatio. ~~Will~~ thei not by & by  
 crye out and say: that by thys doc-  
 trine, al maner of good woꝛks are  
 cleane taken awaye, and quite o-  
 uerthꝛowen? Foꝛ, who being per-  
 swaded that faith onely iustifieth,  
 wil geue him self to do good woꝛ-  
 kes, oꝛ to leade a Godly lyfe and  
 Chꝛistianlike conuersation? But  
 yet we muste not because of these  
 blasphemies of the wicked enemi-  
 es of the truthe, leaue of therfoꝛe,  
 to teache and set fooꝛth the truthe

A. iii.

of

What  
scape oz  
marke we  
ought too  
But at, in  
settinge  
foorth the  
doctrin of  
the iustify  
cation of  
fayth.

of this doctrine, that the holle glo  
rye of oure saluation, in despite  
of the deuyll and of all bys Ang  
gels, maye onelye and solelye be  
geue vnto the merits of the death,  
passyon and bloudesheddyng of  
the onely begotten sonne of God,  
our sauoure Iesu Chyrlle.

ALBION. Therfore, brother  
Philalethes, that we maye some  
what the better be edifyed in thys  
matter, and also edifye other, we  
doe mooste earnestlye desire you,  
that ye wyl (sith that we are now  
at leasure, and haue nothinge els  
to do) set foorth at large this holle  
doctrine of iustificatiō. For, ma  
nye are yet verye blinde and igno  
raunte in it.

DYDYMVS. Yea, ye shal finde  
many, euē among the learned pa  
pistes, that dare boldlye saye, that  
this phrase oz maner of speaking.  
*Sola fides iustificat*: Faith only iusti  
fieth, is but newlye inuented of the  
heretikes of oure tyme, and that  
none

none of all the aunciente wytters  
of the p̄mitiue church did cuer  
use it, cyther in theyr sermons or  
wytynges.

*EVT R A P E L V S.* Thys is not The po-  
the fyra lye, that they haue made. yes king,  
But as their kingdome, is a king, dome, is a  
dome of lyes, so with lyes, do they kingdom  
laboure and studie, for to mayn, of lyes.  
sayne it.

*PHIL A L E T H E S.* And that,  
I trust, shall well appeare, or cuer  
we haue made an end of this oure  
talke and communication. For, I  
will aleadge so manye autoriti-  
es, and places oute of the auncy-  
ente wytters of the p̄mytyue  
churche, toher they do plainlye as-  
syrme wyth vs, that sayth onlye  
doth iustify, that al mē, be they ne-  
uer so simple, shal easely perceauē  
how shamefully they haue belied  
vs & oure doctrine & that of a ma-  
litious mind, they haue most trait-  
terously hiddē the truth frō y<sup>e</sup> faith-  
ful congregation of gods people.

A.iiii,

But

But o2 euer we go any farther, I thinke it best too declare in what significatton this wo2d: to iustifye, oughte to be taken. As far as  
**Whence** we cā learn this wo2d: iustificare this wo2d to iustify, hath bene of the blessed iusticare, Apostle sainte Paule bo2owed of to iustify, the common vse of the lawe. For, bath bene in iudgement, to iustifye a man, it bo2owed is too asfoyle o2 quyte him of the and what crime, that is layed to his charge, it signifi. o2 that he is accused of, and to pronounce him righteous, iust, innocente, and gillisse. After the same maner, when we saye, that God doeth iustifye vs, our meaning is that God both asfoyle and quyte vs of al the crimes, offences and trespasses that cā be laid to our charge o2 that we can be accused of, and that he doethe pronounce vs iuste and righteous in his sighte. That is to saye: That first he doeth pardon and forgiue vs our sinnes, he couerethe them, and doethe in no wise impute thē vnto vs, but imputeth

puteth vnto vs righteousnesse, not  
oure owne, which is none at all,  
but the righteousnesse of his sone  
Jesu Christ, and so throught, or by  
imputinge vnto vs the righteous-  
nesse of hys onely begotten sonne,  
he doth both saue vs and make vs  
blessed. So doeth the holy Apostle  
expound this our iustificacion, say-  
ing: As David doeth set forth the  
blessedfulnes of the mā vnto whō  
God imputeth the righteousnesse w-  
out works, where he saith: blessed  
are those, whose iniquities are for-  
giuen, whose sinnes are couered, Ro. 4.  
Blessed is the man vnto whom  
the Lord imputeth no sinne. Psal. 32.

**EVTRAPELV S.** By these  
fewe wordes that ye haue now al-  
leadged, anye man maye easelye  
learne, that our iustificacion consisteth  
in the forgiveness of sinnes our iustifi-  
cation and imputation of the righteous-  
nesse of Christ. wherby the bayne doth con-  
and founde opinion of those, that  
will haue vs to be iustified by wor-  
kes,

A. b.

kes,



kes is cleane ouerholwen.

What it  
is to be iu  
stified by  
wozkes.

**ALBION.** I wold sayn, that  
our bzother Philalethes, shoulde  
bzefelpe declare vnto vs, what it  
is to be iustified by woakes, and  
agayne what it is too be iustified  
by sayth. For, these thinges, being  
well and substantially vnderstan-  
ded, I do not doubt, but that the  
reste wyll bee a greate deale the  
plapner.

**PHILALETHES.** To be iu-  
stified by woakes, is by our owne  
deedes, to deserue remission and  
fzrgueneffe, of synnes, and too  
pouurchase vnto oure selues salua-  
tion. Welles thus: They are  
iustified by woakes, in whose life,  
there is founde suche cleanelinesse  
and holynesse, as maye deserue  
the testimonye of righteousnesse  
before the iudgement seat of God,  
oz that wyth the bprightenesse of  
theyz woakes be able to aunswer  
and satysfye Goddes iustyce and  
iudgemente.

**DYDIMVS.** I beleue that they are very thynne sowed, that with the byrightnesse of theyr woorkes be able to aunswer and satisfy the iustice and iudgemente of God.

**PHILSLETHERS.** They are very thyn sowed in dede. For none (Christ onely excepted) could euer Christ on do it. And therefore, all the chyl- ly hath sadowen of Adam, beinge at defiancee tiffied the with their owne righteousnesse, iustyce of oughte to crye oute wpyth Dauid, God, and sai: Enter not in to iudgemēt with thy seruaut, o lord, for in thy psal. 143, sight shal no mā liuig be iustified.

**ALBI.** And what is it to be iustified by sayth?

**PHI.** They are iustified by faith, What is that beinge excludet fro the righte, is to be onnesse of woorkes, do by saythe iustified take holde one the righteousnesse by sayth. of Christe, wherwpyth when they are clothed and apparelled, they appeare in the syghte of God, not as synners, but as ryghteouse personneg.

**Obiecti-  
on. 1.**

**Iam. 2.**

**Answer**

**ALBION.** This, we thinke, is a verye comfortabie doctrine. But yet, it wyl not be allowed of all men, for, the most parte wyl stil maintaine, that we are iustified by woꝝkes and not by faith onelye; aleadginge, for the probatiō of this their sayinge, the second chapiter of James, wher he saith on this maner: was not our father Abꝛaham iustified thꝛoughe woꝝkes, when he offered Isaac his son vpon the altar? And a little after: ye se then, how that of woꝝkes a man is iustified, and not of faith onelye. Either ye muste (saye they) make the holy Apostels to disagree or ye muste graunte with James that of woꝝkes man is iustified and not of faith onelye.

**PHILALETHES.** God wolte, this is a pooꝛe helpe, that they doe bringe for them selues. For firste and for moste, let vs marke the history, that James doeth make mention of, and we shal soone perceiue how

how ignorauntly they behaue the  
 selues in expoundinge the wordes  
 of the Apostell. We reade in the  
 xv. chapter of Genesis, that Abrah<sup>am</sup> Gen. 15.  
 beleued the Lord, and it was  
 coumpted vnto him for righteous-  
 nesse. Which texte is of Paule al-  
 leaged after this sort: If Abraham  
 were iustified by woorkes, he hath Rom. 4.  
 wherein to reioyce or gloze, but  
 not with God. For what saith the  
 scripture: Abraham beleued God,  
 and it was imputed vnto him for  
 righteousness: Wherby the holye  
 Apostle, doeth proue most stronge Abraham  
 ly, that Abraham our father was iustly  
 iustified by faithe. But this, that tied .xxx.  
 James doeth speake of, whiche is yea-  
 res the offerynge of Isaac, was done afoze he  
 .xxx. yea-ers after, that the scriptur<sup>e</sup> offered  
 redid pronounce Abraham to be his sonne  
 iustified, or y<sup>e</sup> his faith was coum<sup>pt</sup> Isaac.  
 pted vnto him for righteousness.  
 Therely, syth that .xv. yea-ers afoze Gene. 22.  
 that Isaac was bozne, Abrahams  
 saythe was imputed vnto hym for  
 righte

righteousnesse, it was impossible, that he shoulde be iustified by the offering of hys sonne Isaac, which was as I sayd before. xxx. years after. What if we saye then, that the apostle doeth only go about to shewe, that the sayth, whiche Abraham was iustified by, was no idel or dead sayth but such a faith, as made hym obedient vnto God, as it is moze playnely set foorth in the. ii. to the Hebrewes.

What  
faith A-  
braham  
was iu-  
stified by.

EV. This that ye haue brought in now, is of greate strength. And truly, I do not see, which way they can wind the selues out of y<sup>e</sup> briers if the history & the circumstances of the same be weyghed a ryghte.

PHI. We wil yet go to worke w<sup>th</sup> them another way: and shew how that ther is no repugnaunce at al in the doctrine of y<sup>e</sup> Apostles. For, what contrariety or repugnaunce could ther be in their doctrine, sith that they wer both lead by one spirit: Wherefore, we shal marke, that the

the holy Apostle. S. Paul in his e-  
pistles to y<sup>e</sup> Romans & to the Ga-  
lathians, did dispute and reason a-  
gainst thē that did attribute iustifi-  
catio to woꝝkes, but. S. James did  
wryte against them, which did vt-  
terly contempne and despise good  
woꝝkes. And therfore Paule the-  
weth the causes of our iustificatio  
James the effectes & frutes of the  
same. Paul declareth how we are  
iustified: James how we are kno-  
wē to be iustified. Paul excludeth  
woꝝkes, as not the cause of our iu-  
stificatio: James appꝛoueth woꝝ-  
kes as effects proceeding of y<sup>e</sup> same.  
Paul denieth that any good woꝝ-  
kes cā be in thē that be not iustifi-  
ed: James affirmeth y<sup>e</sup> they which  
be iustified cā in no wise be wout  
good woꝝkes. But ye shall heare  
what. S. Augulīne hath left vnto  
vs, by writing, touching y<sup>e</sup> matter: *Augu. 83.*  
*Quod Abraham per f. dem sine operibus* *questionum*  
*iustificatus est, de operibus quæ prece-* *questi. 76.*  
*bant, intelligitur, quia per opera quæ se-* *Glossa or.*  
*cit, iustus non fuit, sed sola fide.* *dinaria.*

Heb. II.

Hic de operibus agitur, quæ fidem sequuntur, per quæ amplius iustificabatur, cum iamper fidem fuisset iustus. Vnde Paulus dicit: Fide obtulit Abraham Isaac, quum tentaretur. Hæc oblatio est opus et testimonium fidei et iustitiæ. That is too saye: That Abraham was iustified by faith without woꝝkes, it is to be vnderstaunded of the woꝝkes that dyd goo before: For, he was not rightcouſe thꝛough the woꝝkes, which he had done, but by saythe only. Here it is spokē of the woꝝkes that folowe the faith, whereby he was moꝛe iustified, whereas he was alreadye before made rightcouſe by saythe. Therfoꝛe, Paule sayeth: Abraham did offer Isaac

The offeringe of Isaac is a testimonye of his saythe and of his rightcouſnesse. These things, did he write vpon James epistle. It sayth & the offeringe of Isaac, is a testimonye of the faith and rightcouſnesse of Abraham: He coulde not be iustified

Alifed

styfied by it , but rather it was  
 therby declared that he was iusti-  
 fied alreadye. So that this obedi-  
 ence of his , which he shewed vnto *Rom. 1.*  
 the word of the Lord, did only ma-  
 nifest and shew, that he was when  
 he beleued Gods promises, made  
 ryghteous befoze God , throughe  
 the same sayth and beleue , wher-  
 wyth he was so strengthened, that  
 genyng the gloze vnto God , he  
 perswaded him selfe fullye, that he  
 which had promised , was also a-  
 ble to do the thyng, that he hadde  
 promysed thoughe it semed neuer  
 so straunge, noz so muche against  
 the common course of nature. And  
 therefore the Apostle concludethe  
 ryghte well , that it was imputed  
 vnto him for ryghteousnesse.

EVTRAPELVVS. As far as I  
 do remember , I haue hearde you  
 tell , that otherwhyles, to be ius-  
 tified, is to be declared righteous  
 and iuste . As when the prophete  
 Dauid sayeth : That thou mayest *Psal. 51.*



be iustified in thy wordes & ouercome, when thou art iudged, that is to saye: that thou mayest be declared iuste, and thy goodnesse and trueth appeare, in performing thy promises, when man eyther of curiosite, or of arrogancie wold iudge thy woorkes.

**P H I L A.** This is wel remembred. And therefore, this shall we note by the waye, that this worde to iustifie, is not taken of Paul in that signification, that saincte James doeth take it in. For, of Paul wise take it is taken for to deliuer from syn, and for to impute righteousness: but James doeth take it, for to declare one iuste and righteous.

Agayne Paul speaketh of a liuely faythe, whiche can no moze be without good woorkes, than the Sunne can be without light, or fyre without heate: But James speaketh of possels in an idell and deadde faythe, whiche one signy maye be in the reprobate, yea, in the diuell hym self, as the Apostell writteth

writte in the same place. Doe  
ouer, whether ought one terte too  
geue place to many: or manye too  
geue place to one?

**DYDI.** It standeth with reason **One terte**  
that one terte shoulde rather geue **must geue**  
place too manye, than that manye **place to**  
shoulde geue place to one. **manye.**

**PHILALE.** For, this one terte  
of James, that semeth to attribute  
iustification vntoo woakes, how  
manye notable tertes and senten-  
ces, shal ye fynde in the other Ca-  
nonicall scriptures, that teach the  
contrarye?

**ALBION.** And we do all pray  
you, brother Philalethes, that ye  
will aleadge the chiefest and most  
principall of the. For as touching  
that place, which thei do aleadge &  
bryng out of the second chapiter of  
James, ye haue well satisfied my  
mind, I thanke god therfore. **PHI.**  
That wil I gladli do: yea I wil be-  
sides this toigne vnto y<sup>e</sup> autorities  
of the scriptures & word of God, y<sup>e</sup>  
**B. II.** sayings

sayinges of the aunciaunt fathers  
of the pꝛimitiue churche, that so þ  
enemies of the trueth, whiche doe  
moſte lyengly ſlowe abzode, that  
we haue no ſuche ſuffe, maye at  
length, ſeing our greate rycheſſe,  
bitterly be ſhamed and conſounded.

*DIDIMVS.* Forſothe in ſo  
doinge, ye ſhal do vs all a greate  
pleaſure.

*PHILALETHES.* I might  
here bꝛing many notable ſenten-  
ces out of the olde and new Teſta-  
ment, wherein the excellencye of  
faith is highly ſetfooꝛth, but I wil  
at this pꝛeſent omitte or leaue the  
and aledge only thoſe places, that  
do moſt chiefly pꝛettyne to iuſtifi-  
cation.

*Act. 13.*

Fiꝛſte in the Actes of the Apo-  
ſles, we haue theſe wordes wꝛi-  
ten in the ſermon, that Paul made  
vnto the Iewes that were at An-  
tiochia, a cytie of Piſidia: Be it  
knowe vnto you therfoꝛe, brethern  
that thꝛough this mā is pꝛeached  
vnto

unto you the forgiveness of syn-  
nes. And that from all thinges, fro  
whiche ye coulde not be iustified  
by the law of Moyses, by hym euery  
one that beleueth, is iustified.

These wordes are so playne, that  
they neede no exposition at al. For,  
all men, onlesse they will be wil-  
fully blynde styll, maye easely see,  
that he taketh alwaye altogether  
iustification from the lawe of Mo-  
ses, and doeth attribute it vnto  
sayth in our sauour Iesu Chryste.  
But in the Epistel to the Romaies  
the holy apostell maketh the mat-  
ter moze playne, where he sayeth:  
They haue all synned, and are de-  
stituted oꝝ boyde of the gloꝛie of  
God. But they are iustified, freely  
by his grace, thzough the redemp-  
tion, that is in Christ Iesus, who  
God hath setfooꝝ the too be a pour-  
chasser of mercy, thzough sayth in  
his bloude.

Iustifica-  
tion is  
taken a-  
waye all  
together  
from the  
lawe of  
Moses &  
attributed  
vnto faith

Rom. 3.

Let these wordes be diligently  
considered and weyghed, and then

I do not doubt, but that they, that  
be of an indifferente iudgemente,  
wyl some agree vnto our doctrine.  
First, the Apostle sayeth, that they  
haue all synned, and that they are  
deprived of the glozve of God. By  
whiche wordes he doth most liue-  
lye put befoze oure eyes the myse-  
rable estate, that whole mankind  
was in. Secondly he doth effecti-  
oulye shewe, how and by what  
meanes we are deliuered from it,  
I meane: frome that dampnable  
estate, that we are in by our owne  
nature, and sytt by the, when he  
sayeth: But they are iustified fre-  
lye by his grace. Nowe, if we be  
iustified frelye by the grace of God,  
wher are our woorks, merits or de-  
seruings become? For if any wo-  
kes, deservings or merits, do go  
befoze oure iustification, how can  
it be sayed, that we are iustified  
frelye by the grace of God oure  
heauenlye father?

What  
be the  
meanes  
wherby  
we are iu-  
stified, or  
deliuered  
from the  
state of  
dampna-  
tion.

**EVTRAPELVS.** In deepe it might rather be saied, that we are iustified in respecte of oure owne woꝝkes and merites. And so the sayinge of the Apostell coulde not stande, where he sayth in an other place: By grace ys are saued tho: *Epho. 2.* rowe sayth, and that not of poure selues: it is the gyft of God, not of woꝝkes, leaste anye man shoulde boaste him selfe. Wherunto the sayinge of a moste aunciente wyter semeth wel to agre: His woꝝdes are these:

*Sicut nulla sunt tam detestanda facinora, quæ possunt gratiæ arcere donum, ita nulla possunt tam præclara opera existerè, quibus hoc quod gratis tribuitur, per retributionis iudicium debeatur.* *Ambrosius de vocatio- ne gentium li. 1. capi. 5.*

Vilesceret, enim, redemptio sanguinis Christi, ac miserecordia dei humanorum operum prærogatiua succumberet, si iustificatio quæ fit per gratiam præcedentibus meritis deberetur, ut non munus largientis, sed merces esset operantis.

That is to saye: As there be no synnes so detestable, that can kepe of, the gyft of grace, so there can be no woorks so excellent, that vnto them, by the iudgement of retribution or recompence, the same shuld be due, which is freely geuen and graunted. For, the redemption of the blood of Chyiste shoulde waue byle, and the mercede of God, he sayne to geue place to the prerogative of mens woorks, if iustification, which is don or wrought by grace were due vnto the merits that go before, so that it shoulde not be the free gyfte of the gyuer, but the rewarde or byre of the worker. What other thinge, I beseech you, doeth this holy father meane but that we are without any merites, goynge before, iustified freely by the mere goodnesse and grace of God, thzough faith in the blood of his sonne Iesu Chyist.

Yea, he doeth playnely affirme that it is a derogation of the grace of

To attribute iustification vnto any merites

of God, and of the merites of the death, passion and bloudsheddinge of his sonne Jesu Chyist, to attribute our iustification vnto any merites, goynge before, and also that it is to constrainne the glorie of the free mercy of God to yelde or geue place vnto the dignitie and worthynesse of mens workes.

**HYDYMVS.** This is a verrey **Object. 2.** godly sayinge and most worthy to be noted of all men. But yet in the meane whyle they will saye sylly, that although we fynde in y<sup>e</sup> scriptures, that sayth iustifieth, yet we fynde not: *quod sola fides iustificat, solifidians.* that sayth onely iustifieth, so that this worde onely, or alone hath bene newly added by heretykes, whom they do commonly calle **Solifidians.**

Answer

**PHILALETHES.** Will ye we haue that I tell you the truethe, neygh, not in the hour. **Hydymus:** These stout championes of Antychriste, doe nothinge this worde els but seke a knot in a rushe, as sola, only

15. v.

the or alone



yet haue  
we many  
wordes  
that be of  
like force.

Rom. 3.

the common latyne prouerbe is,  
For, althoughe we haue not ex-  
presselye this woꝛde, sola, onelye  
or alone, yet haue we many other  
woꝛdes, that are equiſollente, or  
equiuallente, that is, of the same  
importance & force. For whe the  
holy ghoſt ſaith: & we are iuſtified  
freli by & grace of god thꝛough the  
redẽption, which is in Chꝛiſt Jeſu  
whome God hathe ſetfoꝛth to be  
a purchaſſer of mercye, thꝛoughe  
ſaythe in his bloude: doeth he not  
excluide all maner of woꝛkes deſer-  
uinges or meritis from our iuſtifi-  
cation, attributinge it vnto ſayth  
onelye wherby we do appꝛehende  
and take holde on the grace and  
mercye of God, ſo ſurely ſealed by  
vnto vs with the bloud of that im-  
maculate and vnſpotted lamb, our  
ſauiour Jeſu Chꝛiſt: In the ſame  
ſelfe chapter he ſayth agayne: we  
conclude that a man is iuſtified by  
ſayth withoute the woꝛkes of the  
lawe. Who doeth not ſee, that he  
doeth

doth here also put away all maner  
of thynges from our iustificallion,  
sayth onely excepted: I am sure ~~that~~ that  
that by the woꝝkes of the lawe, he ~~Paul~~ vnderstandeth those woꝝkes that  
God dothe requyre of vs in hys deeth by ~~h~~ word, and whether ye wyll refer woꝝkes of  
them to the ceremonies, or to the the lawe,  
moꝝall pꝛceptes and cōmaunde-  
mentes, that be contained in the  
same, it is all one thing to me. For  
the holye ghest doeth testifye euery  
where that the woꝝkes of the lawe  
do not iustify. Of the ceremonies,  
rites, & sacrifices, we haue this suf-  
ficient testimony of the pꝛophette *psal. 51.*  
Dauid: Thou desirest no sacrifice,  
though he I wold geue it: thou desirest  
not in burnt offeringe. And  
therfoze being soze troubled in his  
conscience, for his hainous offence  
that he had cōmitted, he did caste  
eyes of his faith vpon the bloud and  
merit of the sauioꝝ pꝛomised, say-  
ing: washe me thoroughly frō mine *psal. 51.*  
iniquity & cleanse me from my syn.

Purge

Purge me with Psope & I shalbe cleane: walsh me, and I shalbe whyter then snowe. Deliuier me from bloud, o God, whiche art the God of my saluation. And frome thence saint Paul semeth to haue bozowed this his sayinge: The bloud of Bulles and Goates cann not take awayne synnes.

Heb. 10.

Gala. 3.

Deu. 28.

Abac. 1.

Rom. 1.

Heb. 10.

Gala. 2.

And as for the woꝝkes comaunded in the moꝝall pꝛeceptes & commaundementes, we are sure that they canne not iustifie. For why? who is able to do them with suche a perfection as God doth requyze? And therfoꝛe heare what y apostel sayeth in his Epistel to the Galatians: As many as are of the woꝝkes of the lawe, are vnder y curse. For, it is wꝛitten: Cursed is euery man that cōtinueth not in al thinges, that are wꝛitten in the booke of the lawe, for to do theym. And that no man is iustified by the law in the sight of God, it is euident. For, the iuste shall lyue by faythe.

Again

Againe in the same selfe Epistle thus doth the apostel write: know that a man is not iustified by the woꝝkes of the lawe, but by y<sup>e</sup> faith of Iesu Chꝛiste, and euen we haue beleued in Iesus Chꝛiste, that we mighte be iustified by the fayth of Chꝛiste, and not by the woꝝkes of the lawe. Because that by y<sup>e</sup> woꝝkes of the lawe no flesh e can be iustified.

All these sayinges do sufficiently declare, that althoughe, as I sayed befoze, we haue not expꝛessely this woꝝde, sola, onely oꝝ alon, yet we haue many other woꝝdes that are of like impoꝛtaunce, and foꝛce. So The ene<sup>mies</sup> that in this point, we maye likene of the enemies of the trueth vnto the the truth wicked Arians, whiche because y<sup>e</sup> are to be these woꝝds, homousios & consub<sup>stantialis</sup>, likened be not founde in y<sup>e</sup> scrip vnto the tures, will in no wise admit noꝝ Arians. alowe them, although the thinges signified by them, are moſte infalibly and certapnly conteyned and sette

sette oute in the booke of God.

**Phi. 3.**

What  
they must  
do that  
will enjoy  
the righte-  
ousnesse  
of Christ.

**Rom. 10.**

**EVTRAPELVS.** There com-  
meth nowe in to my mynde a cer-  
taine saying of the Apostle, which  
as I do suppose, wyl serue wel for  
oure purpose. In the Epistle to  
the Philypptians, he wyrteth on  
this maner: The things that wer  
vantage vnto me, the same I cou-  
ted losse for Christes sake, and do  
iudge them to be dounge, that I  
might wyne Christ, and mighte  
be founde in him, that is: not ha-  
uinge myne owne righteousnesse,  
whiche is of the lawe, but that,  
whiche is throughte the fayeth of  
Christe, euen the righteousnesse,  
which is of God throught fayth. It  
is euydente and playne that saynt  
Paule here in this place, makethe  
a comparison betwixt thinges that  
are contrary, shewinge that they,  
which will obtayne or enioye the  
righteousnesse of Christ muste vt-  
terly forsake their owne. And ther-  
fore in the Epistle to y Romaies, he  
doeth

doeth playnelye affyrme, that the  
cause of the ruyne and fall of y<sup>e</sup> Je  
wes, was because that thei went a  
bout to establishe their owne righte  
ousnesse, and wold in no wise sub  
mit them selues to the righteouse  
nesse of God. Wherunto, to make  
the matter the moze plain, he doth  
by & bi ad these woordes. For Christ  
is the end of the law for righteous  
nesse vnto euerye one y<sup>e</sup> beleueth.

DI D I. I do not very well vnder  
stande this laste sentence.

EV. The meaninge of it is this:  
The end of the lawe is to iudg  
them, that do obserue it. But who  
dyd euer obserue it? Theretore, 1. Cor. 1.  
Christ hauing fulfilled it for vs, is  
thorough faith, made vnto vs of god  
wisedom, righteousnesse, holinesse  
and redemption. So that what so  
euer is lacking or wanting in vs,  
it is by his perfect obedience, most  
abundantly supplied, as farre  
forth as we haue felloweshyppe  
wth hym, thorough faith.

AL.

**ALBION** It reioiceth my very heart to heare suche coumfoztable sentences out of the scriptures and woꝝde of God. But I wolde fayne learn, whether the old doctoꝝs doe holde with vs, that sayethe onely doeth iustifie. Foꝝ, that is one of the thinges, which the enemies do stoutely denye.

**PHILALETHES.** Er I do satisfie your desire, I doe intende to aledge yet two oꝝ thꝛee golden sentences out of the Apostel: which canne not well be omitted in thys case.

*Titu. 3.*

The firrste shall ye haue in the Epistel to Titus, where he writteth on this wyse: Not by the woꝝkes of righteousnes, which we had done, but accordyng to his mercye he saued vs, that we beinge iustified by his grace shoulde be made hepyꝝ, accordyng too the hope of eternall lyfe.

The second is muche like vnto this, and is setfoꝝth in the second Epistel

Epistell to Timothee, after thys  
maner: God hathe saued vs, and 2. Timo. 1.

called vs with an holze callinge,  
not accoꝝdinge to our woꝝkes, but The pur-  
accoꝝdinge to his owne purpose and pose of  
grace, whiche was geuen vnto vs God doth  
thzoughe Chzist Iesus, afoze the exclde al  
woꝝlde was. Truly, whersocuer merites  
this purpose of God is, there woꝝ and deser  
kes, merits, oꝝ deseruinges, can uings frō  
take no place in the iustification the iustifi  
oꝝ saluation of man. Therby, it cation of  
must nedes folowe (as we can ga man.  
ther none other of the sentences  
nowe aleadged) that by the free  
mercy and goodnesse of God, ap  
prehended and taken hold vpon by  
sayth, we are deliuered from oure  
synnes and from cuerlasting dam  
nation, and made felowe heyers  
with his sonne Iesu Chzist whose  
righteousnesse he doth impute vn  
to vs, of his eternall and cuerla  
stinge kingdome of heauen. All  
these thinges, I say, do we obtain,  
thzoughe sayeth onely, withoute

C. i.

any



anye merites goynge befoze.

**DIDIMVS.** Say what ye wil,  
the enemies do fyll whisper in to  
the eares of the symple and igno-  
raunt persons, that this is, but  
a newe sounde doctrine, and that  
none of all the auncient doctours  
did euer teache it?

**PHILALETHES.** We myght  
haue learned that thys is playne  
falle in the autozity, that we haue  
already bzonghte out of saint Au-  
gustine, whose wordes are these:  
*Quod Abraham per fidē, sine operibus*  
*iustificatus est, de operibus quæ præ-*  
*cedebant, intelligitur, quia per opera,*  
*quæ fecit, iustus non fuit sed sola fide.*

Whiche we haue already en-  
glished thus: That Abraham was  
iustified by faith without woꝝkes,  
it is to be vnderstanded of the woꝝ-  
kes, that dyd go befoze. For, he  
was not ryghteous throughe the  
woꝝkes, whyche he had done be-  
foze, *sed sola fide*, but by fasth on-  
lye. If it be an heresye to saye that  
sayth

Aug. 83. que-  
stionū que-  
stione. 76,  
Glossa ordi-  
naria.

saythe onely doeth iustifye, let me see, how they can excuse Saynte Augustine of herespe. Unto hym, maye weयोगne father Ambrose, who wyrttinge vppon the epistell to the Romayns, speaketh on this manner:

Amb. in epi  
sto. ad Ro-  
manos ca. 4.

*Iustificati sunt gratis, quia nihil operantes neque vicem reddentes sola fide iustificati sunt dono dei.*

What is to saye: They were iustified freelye, for, they worc-  
kyng nothinge, nor makinge a-  
nye recompence, they were iusti-  
fied throughe saythe onelye, by  
the gyfte of God. Agayne, in the  
same place, these be hys wordes:

*Sic decretum dicit a deo, vt cessante lege, solam fidem gratia dei posceret ad salutem.*

Ibidem.

Whiche maye be englyshed  
thus: He sayethe, that it was so  
decreed of God, that the lawe be-  
yng at an ende, the grace of  
God shoulde requyre saythe a-  
lone, or saythe onelye vnto salua-  
tion.

Ibidem.

C. ii.

These

**These be also his wordes:**

*Hoc ipsum munit exemplo prophetae. Be-  
atitudinem hominis di ut, cui deus acceptus  
tam fert iustitiam sine operibus. Beatos  
dicit quibus hoc sanxit deus, ut sine labor-  
re et aliqua obseruatione, sola fide iusti-  
ficentur apud deum. What is to say: he  
doeth strengthene o2 sense this by  
the example of the prophette. He  
saith that the same man hath bles-  
sedfulnes o2 that blessedfulnes per-  
tained and belongeth to that man,  
vnto whom God imputeth righte-  
ousnesse withoute wo2kes, he cal-  
leth them blessed vnto whom God  
had made this decree, that wyth-  
oute labour, and withoute anye  
obseruation, they shoulde, by faith  
onely be iustified befoze God. And*

*Idem in. 9. in an other place: Sola fides ad salu-  
ca. eiusdem tem posita est. Faythe onelye,  
epistolae. sayeth he, is appoynted vnto sal-  
uation. We maye see now, howe  
many tymes, this olde father doth  
 vse this wo2de, sola, alone o2 only,  
 which the aduersaries o2 enemies*

doe accuse of heresye. But let vs  
heare what the other auncient fa-  
thers do say concerning this mat-  
ter these are Jeromes words vpon  
the Epistle to the Romans.

Jeronimus in  
10. caput epis-  
tole ad Ro.

*Ignorantes quod sola fide iustificat des-  
us, et se ex operibus legis, quam numquā  
custodierunt iustos esse putantes, nolue-  
runt se subicere remissioni peccatorum,  
ne peccatores fuisse viderentur.*

That is to saye: They not kno-  
winge that God iustificieth by faith  
onely, and supposing them selues  
to be iust by the works of the law,  
whiche they neuer obserued, they  
would not submit them selues vn-  
to the remission of synnes, leasse  
they shoulde seeme too haue bene  
synners.

**E V T R A P E L V S.** By this au-  
toritye, that ye haue alcadged oute  
of Jerome, two thinges maye be  
learned. Firste and foremost we  
learne that God doeth iustifye by  
sayth only, which, of the enemies  
is coumpted playn heresye, wher-

C. iii.

upon

What ere  
dit ought  
to be ge-  
uen vnto  
the enim-  
ies of the  
truth and  
What a  
full igno-  
rance  
they be  
wzapped  
in.

Why the  
scribes &  
Pharisees  
wer bitter  
enemies  
vnto the  
gospell.  
Luc. 18.

Upon we maye conclude that they  
be wzapped in the same mosse pe-  
ssiferous ignorance that the scri-  
bes and Pharisees were wzapped  
in, and that therfore no credit ou-  
ght to be geuen vnto them, ne yet  
to their doctrine. For why: they be  
altogether ignorant in the high-  
est and mosse principall poynte of  
our religion: causinge the people  
to seeke for saluacion, wher there  
is nothinge elles but desperacion  
and shippewacke of conscience.  
Secordlye, we see here mosse e-  
uidentlye the cause wherby the scri-  
bes and Pharisees, were suche  
extreme enemies vnto the gospell,  
which offereth vnto all them that  
wyl beleue in our saviour Iesu  
Christ, free pardone and remissi-  
on of their sinnes. Forsooth, they  
iustified them selues that they  
were perfect and withoute synne.  
List then they shuld lose any part  
of their estimation (for they sought  
their owne glozpe more than the  
glozpe

gloze of God) they woulde in no  
 wyse submitte them selues vnto  
 the doctryne of the remission of  
 sinnes, nor yet receaue the gene-  
 rall pardone, that was offerred vn-  
 to them of God. For, then they  
 muste needes, to haue acknow-  
 ledged them selues with the other  
 to haue bene sinners. But they  
 would none of that, beinge in this  
 pointe moste like vnto oure greate  
 Rabbis, whiche althoughe their why our  
 consciences beare them recozde, great rab  
 that they be in a moste pernicious bis will  
 errour, and haue most shamefully not ac-  
 cused the people, yet because knowled-  
 they will not mynische one iote of ge their  
 their reputation, that they haue errour.  
 hadde amonge simple and igno-  
 raunte pesonnes, they haue lye-  
 ffer too continue and remaine in  
 their erroure, and to be stom-  
 blynge blockes styll vnto the peo-  
 ple, than ones too reuoke theyr  
 erroure, and to geue the gloze  
 vnto God.

DYDIMVS. And suppose ye,  
that thys is the cause of their ob-  
stinacye?

PHILALETHES. It appea-  
reth that is so, elles wold they re-  
uoke oꝝ recant their erreure, and  
as oure bzother Eutrapelus sayd,  
geue the gloꝝye vnto God. But  
we wpll leaue them vntoo theyꝝ  
iudge, who at length wpll, by his  
righteous iudgemente, send a Je-  
hu, who shal make hauok of them  
all: and so pꝛoccede to the reste of  
oure matter. Hylarius in the. ix.  
Canon vpon Mathewe, and vpon  
these words: Remittuntur tibi peccata  
tua. Thy synnes are foꝝgeuen the:  
Wyteth on this maner.

God send  
him be-  
tymes.

Hilarius cano-  
nic neno in  
27<sup>th</sup> Arh.

*Mouet scribas, remissum ab homine peccatum.  
Hominem enim tantum, in Christo Jesu contus-  
ebantur, et remissum ab eo, quod lex laxare non pos-  
suerat. Fides enim sola iustificat.*

That is to wytte: It moueth the  
scribes, that synne was foꝝgeuen  
by man. Foꝝ they did only behold  
man in Chꝛist Jesu, and that to be  
foꝝgeuen of him, whiche the lawe  
could

could not release. For sayth onely  
doeth iustifie. This terte is verpe  
playne. For, first and foremost, he  
sayeth that the scribes wer moued  
because that Christ forgaue synne  
whome they iudged to be a nude  
and bare man, but specialle that  
he toke vpon him to forgeue and  
pardon that, which the law, could  
neyther releasse nor forgeue. For  
these were they2 wordes: Whye  
doeth this man speake suche blas-  
phemyes? Who can forgeue syns  
but God onely? And finallye he  
doeth knyt vppe the matter with  
these wordes: *Fides enim sola iustificat*:

For, faith only doth iustify. If we  
for saying that sayth only doth iu-  
stifie, do deserue to be called here-  
tikes: how shall, I beseeche you. S.  
Augustine, Ambrose, Jerome and  
Hylarius be excused, which do vse  
the same phrase and maner of spea-  
kinge, that we do vse, and mayn-  
tayne the same doctrine, that we  
do maintayne: Shall they not with

C. v.

vs

If it be  
an heresy  
to saye,  
that faith  
only iusti-  
fiet all  
the aunc-  
ent fa-  
thers be-  
heretikes.  
217. ar. 2.



vs be called Solifidians?

**ALBION.** Holwe of a truth, I doe vnderstande and perceauē, that I haue bene shamefullpe, beguyled by these bragginge marchantes of the clergye.

**PHIL A.** We wyll saye so, by that tyme, that ye haue hearde all. I haue alreadye aleadged. iiii. of the most aunciente of the latine wytters: nowe wyll I soygne vnto them. iiii. of the grecke doctours I wyll not cumber the reader with so many as I coulde nowe bynge in, for, I suppose these selue to be sufficiente, for to satisfye anye reasonable mannes mynde. First we wyll bynge in, olde father Ortygene, who vppon the epistell to the Romaynes wytteth on this manner:

Origenes in  
sermone ad  
epistolam ad  
Romanos.

Apostolus hisce verbis: Arbitramur igitur fide de iustificari hominem absque operibus legis, dicit sufficere solius fidei iustificationem, ita ut credens quis antequam modo, iustificetur: etiam si nihil operis ab eo fuerit expletum. Quod si exemplum requiramus, quis sine operibus sola fide iustificatus sit, sufficere arbitror illum latronem, qui cum

cum Christo crucifixus, clamauit ei de cruce: Domine Iesu, memento mei, cum veneris, in regnum tuum, nec aliud quicquam describitur boni operis eius, in euangelis, sed pro hac sola fide, ait ei Iesus: Amen dico tibi: Hodie mecum eris in paradiso. Per fidem ergo iustificatus est hic latro, absque operibus legis. Quia super hoc dominus non requisivit, quid prius operatus esset, nec expectauit, quid operis cum credidisset expleret, sed sola confessione iustificatum comitem sibi paradysum ingressurus assumpsit.

That is to sape: Paull by these woꝝdes: We suppose therefore, that manne is iustified by saythe with out the woꝝkes of the lawe, affyꝛmethe that the iustification of saythe alone oꝝ of sayeth onelye is sufficpente, so that anye manne beleauinge onelye, canne be iustified, althoughe no manner of woꝝke bath bene fultylled oꝝ done by hym.

Rom. 3.

And if we requyre an example, who was iustified by saythe onelye without woꝝkes, I suppose that the same theese doeth suffice, who

Iuc. 23.

who when he was crucified wyth  
 Chyst, did crye vnto hym from the  
 crosse: Lord Iesu, remember me,  
 when thou comest in to thy kinge-  
 dome. Neyther anye good other  
 woꝝke of hys, is described oꝝ sette  
 sooꝝthe vnto vs in the gospelles.  
 But foꝝ thys sayeth onely, Iesus  
 sayed vnto him: Mercely I saye vn-  
 to the, this day thou shalt be with  
 me in paradyse. This thesē then  
 was iustified by sayth without the  
 woꝝkes of the lawe. Foꝝ the Lord  
 did not vpon this requyre, what  
 he had woꝝought befoꝝe, neither did  
 he looke what woꝝke he should do  
 after he did beleue, but beyngē re-  
 dyē to enter in to paradise, he toke  
 him foꝝ his waitinge man, beingē  
 iustified by that confession onely.  
 Besides this he doeth aleadge the  
 example of the synnefull woman  
 and of the Publican, that he men-  
 tioned of in the Gospell of Luke,  
 whome he doeth also affirme, too  
 haue bene iustified by sayth onely,  
 with

Luk. 7. 13.

without any respecte of woꝝkes,  
merites, oꝝ deseruinges.

**DYDYMVS.** I am affrayed lest  
some, hearinge this doctryne so Obiectiō. 3.  
largely set fooꝝthe, doe waꝛe re-  
misse, neglige[n]te and slacke in do-  
inge of good woꝝkes, sythe that  
sayth alone, doth suffyse to iustifi-  
cation, yea I feare also leaste they  
geue them selues to lyue lycenti-  
ously and to folow the lustes and  
the concupiscences of the fleshe.

**PHILALETHES.** Origenes Answer  
doeth him selfe make aunswꝛ to  
the same obiectiō, sayinge: If  
any man doeth liue wickedly after  
iustification, withoute doubte he  
hath despised the grace of iustifica-  
on. Neyther doeth any receaue re-  
mission oꝝ foꝛgeuēesse of sinnes  
to this ende, that he should thinke  
that licence to synne agayn, is ge-  
uen vnto him. Foꝛ, a pardone not  
of the synnes to come, but of the  
synnes passed is geuen oꝝ graun-  
ted in iustification. But of thys  
we agayn.

**We are**  
not deli-  
uered fro  
oure syns  
to this  
end that  
we shuld  
walowe  
in them

We wyll speake moze amply here  
after, when we shall haue occa-  
sion too talke of those good wo-  
rkes, that do sprynge and pzoceade  
of the true iustifyinge faith.

**ALBION.** Let vs therefore  
hear what the other greecke doc-  
tours do saye.

**PHI.** With a good wyll. **Atha-**  
**nasius** nassius vpon the thirde to the Ga-  
lathians writeth briefli thus: Nunc  
place demonstrat fidem ipsam vel solum  
iustificandi virtutem habere. Now say-  
eth he, doth he playnly shewe that  
the same faith, yea beinge alone  
hath power to iustifie. Wherunto  
**Chrysostome** agreeth sayinge:

**Chrysosto-** Hic virtutē dei ostendit, quod non solum  
**mus in epi-** saluauit, sed et iustificauit, nullis ad hoc  
**stolam ad** vsus operibus, sed fidem tantum exigens.  
**Rom.** That is to say: he sheweth the ver-  
**Homeli. 7.** tue and power of God, how that  
he did not onely saue, but also ius-  
tifye vsing no workes vnto it, but  
requiringe faith only. But among  
all other, this sayinge of **Basilius**  
is

**Basilius** Hic virtutē dei ostendit, quod non solum  
**Homeli. de** saluauit, sed et iustificauit, nullis ad hoc  
**humilitate.** vsus operibus, sed fidem tantum exigens.  
That is to say: he sheweth the ver-  
tue and power of God, how that  
he did not onely saue, but also ius-  
tifye vsing no workes vnto it, but  
requiringe faith only. But among  
all other, this sayinge of **Basilius**  
is

is most woꝛthye to be noted:

*Ha demum perfecta est et integra gloria: no in deo, quando neque de sua quisquā ipsius iustitia suberbit, sed agnoscit. Vera destitutum iustitia sola se in Christum fide iustificatum.*

Which golden words maye be englyshed after thys maner: That at length, is a perfecte, and sounde reioycinge in God, when a man doeth not bzagge oꝛ boaste of his owne ryghteousnesse but doeth acknowledge, that beynge boyde of true righteousnesse, he is iustified thzoughe sayeth onelye in Christ. Many suche lyke thynges, are redde in the wytynges of the aunciente fathers, whereby all menne maye see, that we are not the fyꝛst, that haue vsed this woꝛd sola, alone oꝛ onelye, to expꝛesse the meanyng of the Apostell, and to set foꝛth the gloꝛy of the grace of God. Foꝛ the fathers did vse it a foꝛe vs, whose wytynges they doe make equall wyth the Canonyall scripture.

They

Why do  
they not  
so in this  
poynte.

They say, that we haue it not in  
the words of y<sup>e</sup> Apostel. Let the tel  
that to the fathers, whom they do  
take for the pilours of the church.  
Let them contend & strue with the  
rather thā with vs. To be shor't if  
it be an heresy to say that faith on  
ly in Christ doth iustify, thei must  
accuse those auncient fathers of he  
resy, yea they must cōmpt them  
to be the raptayns of al heretyks.

**C A T H A .** What thyfte doe  
they make, when they feele them  
selues p<sup>r</sup>essed with so manye au  
torities of the olde fathers? W<sup>h</sup>yth  
what face, can they reiecte or cast  
of thys wo<sup>r</sup>de, solam, alone or  
onelye?

**PHIL A.** There be some, which  
when they can not for shame re  
fuse it, are wonte to flye to this  
The eu<sup>a</sup>. startinge hole: They graunt that  
sion of the we are iustified by fayth onely in  
enemies. Christ: but they adde that thys is  
onelye done at the begynninge of  
fayth, when we begynne firste to  
believe

beleue in Chꝛist, and so they wyll  
haue vs to vnderstand, this to be  
Paulles meaninge: that neyther  
synnes did hinder the gentilles,  
but that as sone as they beganne  
to beleue in Chꝛist, they were iu-  
stified by saythe onely: noꝝ woꝝ-  
kes farther the Jewes, when they  
likewise came to Chꝛist, but vnto  
them also was saythe imputed foꝝ  
righteousnesse: And so at length,  
they doo conclude, that yf they,  
which be ones iustified by saythe,  
do after theyꝝ iustification, sinne  
again, they can no moꝝe be iusti-  
fied by sayth, that is to say, frely,  
as afoꝝe, but by woꝝkes, that is  
to saye, by satisfaction.

**EVTR SPELV S.** After my  
iudgement, this is but a homelye  
evasion oꝝ starting hole. Foꝝ, yf  
they take this woꝝde, to be iusti-  
fied, foꝝ to be deliuered from sin: it  
is manysesse and playne, that the  
same iustification, that consisteth  
in the gratuite & free remission of

D. 1.

sinnes

A verpe  
goodlye  
Whist I wa  
raunt you



Justifica-  
tion wher  
by we are  
deliuered  
from syn,  
is necessa-  
ri vnto vs  
as longe  
as we  
liue.

Math. 6.

1. Ioa. 2.

sinnes, is necessary vnto vs, al our  
liues time, onlesse this were bayn,  
which, accoꝝdinge to the institu-  
tion of the Lord, we do daily pray  
foꝝ, sayinge: And foꝝgeue vs our  
trespasses as we foꝝgeue them that  
trespasse against vs, John saied  
vnto them that dyd beleue and  
were iustified, My lytle babes, if  
any man doeth sinne, we haue an  
aduocate with the father, Iesus  
Christe the righteous, and he is  
the satisfaccion foꝝ our synnes. He  
sayeth not: he was the satisfacci-  
on foꝝ oure sinnes, nowe therfoꝝ  
ye must be iustified by your own  
woꝝkes, and make satisfaccion,  
foꝝ youre synnes: but he doeth set  
foꝝ the vnto the church of God,  
the endlesse and euerlasting satis-  
faction of Christe, that is to saye;  
the free remission and foꝝgeuenes  
of synnes oꝝ iustification, whiche  
we do obayne thzoughe sayth in  
him. Oꝝ if they vnderstande it of  
righteousnesse, which is the effect  
of

of this Iustification, whereby our hartes are purged and our life renewed. Yet it can not so be applied vnto sayth, that it should onely pertayne to the beginninge of it, and all the rest of our lyfe require the righteousnesse of woꝝks, wherby we shoulde be saued. For, that were, as if a man should saye, that the soule doeth onely quickene the body at the beginninge, but not so afterwarde: as though all the quickening or bluiſying, shuld not come of the soule alone, but of the operations of the bodye. The righteous, sayeth the Apostell, liueth by sayth. I do not deny, but that the lyfe of the righteous is adozned and beutyfied wth manye vertues, but yet it canne be attributed too none of them, but too sayeth onely, that oure heartes beyng cleaſed, wee lyue godlye in the sighte of God.

ALBION. I hearde ones certayne gentyll men of my cleargye

D. ii.

rea.

Similitude

Noac. 1.  
Rom. 1.  
Gala. 3.

Obiect. 4.

Luc. 7.

reason after this sorte: If to be iustified, is to be deliuered from synne: Faith onely doeth not iustifie, but loue also. And for the probation of theyr sayinge, they bringe these wordes of Christ: Many synnes are forgiven her, because that she loued muche. Lo, saye they, here remission of synnes, is playnlye attributed vnto loue. Agayn: are not these Peters wordes: Loue couereth the multitude of synnes: Who doeth not see now saye they, that loue doeth as well iustifie as faith?

1. Pet. 4.

PHILALE. I answer that Answer the loue of this woman, was not the cause of her iustification or forgiveness of synnes, but a declaration of the same. She hadde obtained through faith in Christ remission of synnes, whereby she beinge iustified, did loue him exceedingly, and did openly expresse that loue.

That it is so, it maye be proued ease,

easelye by the wooꝝdes of oure sa-  
nioure Jesu Chyſte, whiche he  
spake vnto her ſayinge:

Sides tua te ſaluam fecit. Vade in  
pace.

Thy ſayth hath made thee ſafe,  
oꝝ hathe ſaued thee, go thy waye  
in peace. How had ſayeth ſaued  
her, but becauſe that thꝛoughe it,  
ſhe hadde obtayned remyſſion of  
ſynnes: In dede ſhe did afterwar-  
des declare the ſame ſayeth by the  
earnest loue that ſhe dyd beare too  
Chyſte. And as foꝝ the other ſen-  
tence, I maruayle that they be not  
aſhamed to aleadge it. Foꝝ, ye  
ſhall fynde it thus wꝛitten in the  
pꝛouerbes, from whence the A.  
poſtell boꝛowed it:

Chyſte is  
a ſufficiēt  
expoſi-  
toure of  
his owne  
wooꝝdes.

Mat. 10.  
cha.

Odium vitia detegit, charitas autem  
operit multitudinem peccatorum:

What is to ſaye: hatered doethe  
open, and diſcouer faultes, but  
loue doethe couer the multitude  
of ſynnes.

What other thinge canne we  
learne of this ſayinge of the wiſe

D. iiii.

man

manne, but that as hated doeth  
moue vs, to caste oure bzeethen  
in the fethe, and to bybayed them  
with the offences that they comit  
agaynst vs : so loue bydeth and  
pardoneth the faultes, insurges &  
wzongs that are done vnto vs, be  
they neuer so greate: In the same  
sense did the holy Apostell take it,  
as it doeth manifestly appeare by  
the cyrcumstaunces of the place.  
But the enemies of the truth care  
not what they saye, so that they  
seme to saye some thinges. They  
aleadge the scriptures, as the  
blinde man casteth his staffe.

How the  
scriptu-  
res are a-  
leaged of  
the ene-  
mies of  
the truth

**DYDI.** We teach that afoze a mā  
be iustified thzough faith in Chzist  
he can do no good wzoks, yea that  
all that he doeth is sinne, though  
it semeth neuer so good.

Nowe put the case that a Turke  
oz heathen were desirous to heare  
**Obiect. 5.** the wzorde of God, and to knowe  
the gospel of oure sauloure Iesu  
Chziste. Woulde ye not coumpte  
this

thys a good woorkke? And yet ye  
wyl not saye, that he is alrea-  
dy iustified, for as muche as he  
doethe not yet beleaue in Chyriste.

Besydys thys, we haue the ex-  
ample of Cornelius, of whome  
afoze wee dyd beleue in Chyriste,

Luke wytyeth after this manner:

And the Angell sayed vnto him:

Thy prayers and thyne almes,  
are come vp in too remembzaunce  
befoze God.

Cardi-  
ners ob-  
jection a-  
gainst  
doctours  
Barnes.

Act. 10.

These wordes did the Angell  
speake vnto Cornelius afoze that  
he hearde Peter, and consequen-  
ly, afoze that he beleued in Chyriste.

What canne we gather of thys  
but that a man may do good wo-  
rkes, afoze he hath sayth, and be  
therbyoughe iustified?

EVTR APELVS. By oure Answer  
brother Philalethes leaue, and  
vnder his correction: I wyl take  
vpon me to answer thys objecti-  
on, that our neyghbour Dydimus

D. liii.

hath

**Math. 7.**

hath broughte in no we. I woulde  
sayne, neyghbour Dydimus that  
ye should aunswer me to this que-  
stion: Can a tree bringe forth the  
good frute, alsoe it be made good?

**DYDI.** As no good tree canne  
bringe forth the euill frute, so can  
no yll tree bringe forth the good  
frute.

**Eph. 2.  
Jo. 15.**

**EVTRAPE.** And what are  
we alsoe we be grafted in Christ.

**DYDI.** As the holye Apostell  
doeth wyte: we are by oure owne  
nature the chyldren of wrath.

**EVTRAPELV.** And howe  
are we grafted in Christ? And how  
are wee made bzaunches of the  
true vyne?

**DYDIMVS.** I graunte that we  
are grafted in Christe, and made  
bzaunches of the true vine by faith.

**EVTRAPE.** Excepte then we  
haue sayeth we can not be grafted  
in Christe, nor made bzaunches of  
the true vyne. But onelesse we be  
grafted in Christe, we can not be  
good

good trees, and if we be not good trees, we can bringe forth no good fruite. Againe: are not these the Apostels wordes:

Quicquid ex fide non est peccatum est. Ro. 14.

What soeuer is not of saythe, is synne: And withoute sayth, it is impossible to please God Heb. 11.

DYDI. What wyl ye say then of this turke or heathen, that hath a desire to heare the word of God, and to knowe the gospel of our saviour Iesu Christ, and peradventure doeth therefore take vpon him a long and perillous iourney?

EV. I saye, that the same Turke or heathen, maye of a vaine curiositye haue a desyre to heare Gods Act. 17. worde, and the gospel of Christe, as the Athenians, and the Strawn, why þ Agers that were in theyr cite, be, thenians inge moued with vayne curiosity, woulde wer desirous to heare the doctrine heare of Paule, and for the same cause Paulles brought him to the strete of Mars. doctrine. Or as we our selues are desirous

D. v.

to



to know straunge hystories that we  
neuer redde before. We reade in  
the hystories that many of the an-  
cient Philosphers, did take vpon  
them long and perillous tourneies  
that they mighte learne the wise-  
dome of the Egyptians, and of the  
Caldees. But let vs by waye of  
reasonninge, graunte that he doth  
it not of a bayne curiositie, yet  
afore he be graffed in Christe, he  
remaineth styll a dampnable tree,  
and therefore, his fruite can not  
be good: howe dare ye then call  
it a good worke? These bee the

Li. ad boni  
fa. 3.  
cap. 5.

wordes of Saynte Augustyne:  
Religio nostra iustos ab iniustis non ope-  
rum, sed ipsa fidei lege discernit, sine qua  
etiam que videntur bona opera, in peccata  
conuertuntur.

Dure religion, sayeth he, doth  
not discern the ryghteous from  
the vnrightheous by the lawe of  
workes, but by the true lawe  
of faythe, wpythoute the whiche  
yfa those workes, that seme good  
workes, are turned into synnes.  
And

And in an other place, he compareth the stude and endeuoure of those menne, that be not in the waye (but who is the waye, saue he only that sayeth: I am the way, the truthe, and the life:) vntoo a **Joa. 14.** goynge a straye. For, the more earnestlye (sayeth he) a man doeth <sup>prefa. in</sup> renne beyng oute of the waye, <sup>Psal. 31.</sup> the farther doeth hee goo, frome the scope or marke, and so is made more miserable. Wherefoze, better it is to halte in the waye, than to renne oute of the waye.

**DYDIMVS.** We can not sape **The bisho**  
so of Cornelius. For, the Angell sayeth playnly, that his pra- **ry of Co**  
yers and almes, are come vp in too **nelius.**  
remembraunce befoze God. And  
this was afoze he heard the prea-  
chinge of the gospel.

**EUTRAPELVVS.** And I wpll  
haue no better scriptures for too  
proue that Cornelius had sayeth.  
For, sith that his prayers & almes  
wer acceptable in y sight of God.  
and

and that withoute saythe it is impossible to please God : it is moste sure that Coznelius was not withoute saythe . But we wyl heare

August. de **Saynte Augustine** touchinge that  
predestina- matter . *Nec tamen* (sayeth hee)  
tionis, sancto sine fide aliqua donabat, et orabat, quic-  
tum. capi. 7 quid et antequam in Christum crederet,  
et cum crederet et quum credidisset oper-  
ratus est Cornelius , totum deo dandum  
est , ne quis extollatur.

That is to saye : yet not with-  
standynge , he neyther gaue noz  
prayed withoute some saythe .  
What soeuer Coznelius did worke  
also he beleued in Christe , and  
when he did beleue, and after that  
he beleued , all the whole must be  
geuen or attributed vnto God, lest  
any man swel, or be puffed vp: what  
shoulde we requyre any moze? By  
the wordes of the Aungell , we do  
learne, that Coznelius both prai-  
ed to God , and that his prayers  
were hearde . But how coulde he  
haue prayed vnto God , onelesse  
he had beleued on him alreadye?

For, thus doth the Apostle write:  
*Quomodo inuocabunt, in quem non crediderunt?* Rom. 10.

How sayth he, shall they call by  
 on him in who they do not beleue?

**ALBION.** I holde my selfe  
 well satsfied in this poynte, I  
 prayse the liuinge God therefore.  
 But I woulde fayne heare of you,  
 brother Philalethes, whiche be  
 the frutes of this our iustification,  
 whiche we obtayne thzough faith  
 onely in Chzist, without any me-  
 rites or deseruinges going besoze;  
 and besoze whiche, all that we do  
 (semethe it neuer so gorgeouse in  
 oure sighte) is but mere synne in  
 the sighte of God.

**PHIL A.** The frutes of this  
 oure iustification, are exceedinge the  
 greate: Yea they are inestimable. frutes of  
 For, God doeth not iustifie vs, our iusty-  
 no; yet deliuer vs from oure sinification.  
 to this ende, that we beinge iusti-  
 fied shoulde by oure yll lyfe disho-  
 noure his name, or blemishe his  
 grace

The first  
fruite of  
oure iustifi-  
cation.

Rom. 3.

Rom. 4.

grace, althoughe he did not detect  
and abhorre synne, but that we  
thould serue to the glory of him,  
that hath wroughte oure saluati-  
on. The firste fruite then of oure  
iustification is that the glorye of  
the righteousnesse of God maye be  
declared and sette forth. This  
doeth the Apostell meane, when  
he sayeth: They are iustified fre-  
lye by his grace, throughte the re-  
demption, whiche is in Christe  
Jesu, whome God hath set forth  
to be apourchasser of mercye, tho-  
ro we sayth in his bloude, too de-  
clare his righteousnesse, by the  
forgeuenesse of synnes. Agayne:  
Abraham dyd not doubte of the  
promes of God throught vnbeleue,  
but was strengthened in the faith  
and gaue glorye to God, beinge  
fully assured, that he which had  
promised, was able to do it. He  
therefore, that dothe beleue the  
promises of god, doth gloryfy him,  
geuing him the glory of truth and  
of

of power or might. And to this end, is he iustified, that the glozpe of his goodnesse may be set foorth. The second is the peace of our consciences, wherof the Apostel speaketh on this manner: **We being iustified thzoughe faithe, haue peace toward God thzoughe oure Lorde Jesus Chziste. E V.** Where this peace is, there can be no place for wauering or doubtfulnes, which y<sup>e</sup> scole men of our time, are wont to teach. For, doubtfulnes, and thys peace of conscience, are altogether repugnaunt one to an other. **PH I.** We haue not onely by iustificati- on, peace of conscience but also a reioycinge, whiche can in no wise stand with doubtfulnes. And ther- by do we reioyce vnder the hope of the glozpe of God, & also in tribula- tions. It is so farre of the, that we ought to doubt of the grace of god in Chzist Jesu, that rather he wyll haue vs to be at peace with him in our consciences, & to reioyce fro our very

The se-  
cond frute  
of our iu-  
stificatio.  
Rom. 5.

The  
peace of  
conscience  
doeth ex-  
clude wa-  
uering or  
doubtful-  
nesse of  
minde.

Rom. 5.

The  
thyrde  
frute of  
our iusti-  
fication.

Rom. 8.

Obiectiō. 6

very heartes vnder the hope of his  
glozye, and therefore doeth he iu-  
stifye vs freelye thzoughe sayth in  
Christ. Thirdely this iustificati-  
on doeth tende also and pertayne  
to the glozy of them that be iusti-  
fied, as the Apostel him selfe doth  
testifye, sayinge: Whom he hath  
ordayned before, them hath he cal-  
led, and whome he hath called,  
them hath he iustified, and whom  
he hath iustified, them hath he  
glorified.

D I D I. These thinges are spo-  
ken of the Apostell, althoughe the  
iustified, were alreadye in the full  
possession of their glozy. For these  
are his wordes: whome he hath  
iustified, them hath he also glori-  
fied. But I am of opinion, that  
they that bee iustified thzoughe  
saythe in Christe, shall not haue  
their full glozye, vntill the second  
comminge of the sonne of manne,  
who wyll then transfourme and  
chaunge theyr vyle bodyes, and  
make

make them lyke vnto his glorious  
bodye.

**Q U E R A .** We muste vnder- Answer  
stande, that the holye ghoſt vſeth  
this maner of speakinge, for too  
declare the certayntye and infalli-  
blenesse of Gods promyses. For,  
when God doethe promysse anye The cer-  
thinge, we maye be as sure and taynetye  
certayne of it, as if it were alre- of Gods  
dye perfourmed and fulfilled. With promysse.  
then that God hathe promysed to  
glorifie them, whome he doth iu-  
stifie throughte saythe in his sonne  
Jesu Chyſte: we must holde them  
for glorified alreadye, although  
we do yet throughte hope looke for  
the glozye of the children of God.

**PHIL A.** We haue sayed verye The .4.  
well. Nowe the fourthe fruite of fruite of  
our iustification is this: God doth our iust-  
freelye by his grace iustifye vs in fication.  
Chyſte, to the ende that we maye  
be both saued and made partakers  
of eternall lyfe. For, thus writeth  
the Apostell in hys epistell to Ti-



tas. But when the bountefulnes & loue of God our sauntour towarde man appeared. Not by the woꝝkes of rightousnesse, whiche we had done, but accoꝝding to his merci he saued vs, by the washyng of the new byꝝthe, & the renewing of the holy ghost, which he shed on vs a boundatli, thꝝough Iesu Chꝝist our sauntour. That we beinge iustified by his grace, should be made heꝝres, accoꝝding to the hope, of eternall lyfe. Paull doeth call þ̄ word of this doctryn vndoubted, because of the infallible truthe and certaintye of it. Therfoꝝe, I do greatly meruaill at the stupiditie oꝝ dullenesse of the enemies, whiche will not see þ̄ comfoꝝtable light of thys doctrine, noꝝ feele this inestimable grace, whiche they doe so soꝝe impugn oꝝ fight against in the elect and chosen of God. As foꝝ the fifth frute of our iustificacion, it doeth most chieflꝝ pertaine, to þ̄ holines of lyfe, & to the studie & exercise of righte

The fift  
frute of  
our iust  
fication.

troufneffe. Whereof the Apostle  
 both warne vs in the. vi. to the Ro-  
 mains, saying: Now beinge made  
 free from sinne, and made seruants  
 vnto God, ye haue youre fruyte in  
 holynes. And in the first to y Cozi-  
 thians, these be his wordes: be not  
 deceyued: Neither whozemongers 1. Cor. 6.  
 no: Idolaters, no: aduouters &c.  
 Shall inherite the kyngedome of God. And such were some of you  
 but ye are washed, but ye are sanc-  
 tified, but ye are iustified in y name  
 of the Lorde Jesus: and by the spi-  
 rite of our God. By which wordes  
 he doeth admonish them, that sith  
 they were iustified, they ought fro  
 themselves to geue them selues to  
 godlinesse, to holinesse of lyfe and  
 to righteousness. And for this cause  
 is the spirit of Christe geuen vnto  
 the that be iustified, that through  
 hym they may be chaunged in too  
 a newnesse of lyfe. Which new-  
 nesse, beyng receyued by the spi-  
 rite of God, is not the iustificatio

it selfe, but a fruite of the iustifi-  
cation.

**DYDIMVS.** Thys doctrine ly-  
kerthe me nowe better and better.  
And truely when I heare you lo  
soundly speake of iustification and  
of the frutes thereof, I can not but  
maruaile at the shamelesse repo-  
tes of the enemyes, whyche  
do still blowe abroade, that ye are  
bitter enemies of good workes, of  
holynesse of life, and of all Godly  
exercises of righteousnesse.

Whereof  
the enemyes  
of the  
truth be  
ashamed.

**CALIKK.** What is it, that  
they wyl be ashamed of, saue on-  
ly of well doyng, and of well say-  
inge? They haue put on whores  
faces: and therefore, althoughe  
they be taken in a manifest lie, thei  
be no moze ashamed of it, than a  
common strompet is ashamed of  
hyr filthye acte.

**P. H. J.** That all the woozde  
maye know how shamefully they  
do misreprete vs, I wyl here de-  
clare and setfoozthe what we doo  
teache

teache commonly of good woꝝkes, The com  
and of the true bles of them. First mon doc,  
we teache that as all things haue irine of h  
ben created of God not to this end preachers  
that they shoulde be ydell and vn- touching  
profitable, but too the ende that good woꝝ  
they shuld be profitable and good: kes.

so did he make and create man, not  
foꝝ to be ydell here; oꝝ foꝝ to be an why mā  
vnprofitable burden of the earth, was crea  
but to this ende, that euery one of ted.

vs, shoulde accoꝝdinge to his vo  
cation and callinge, worke those  
thynges that be good and profita  
ble. The deuyll in dede by byng  
ing in synne, did peruert this end  
of oure creation, but Chꝛist did re  
stoeze it agayne, beinge sente in too  
the woꝝde foꝝ to destroye the woꝝ  
kes of Sathan. By him we are re  
generated oꝝ boꝝne of newe, that  
beyng made newe creatures, we  
shoulde be profitable, and full of  
good woꝝkes. And therefore, the  
Apostel in the epistel to the Ephe  
sians, wꝛiteth on this maner: we

The de  
uill did  
peruert y  
end of oure  
creation,  
which  
Chꝛist re  
stoezed a  
gayne.

Ephe. 2.

Titus.2.

Math.5.

Gal.6.

2.Timo.3.

are the woꝝkemanſhippe of God  
created in Chꝛiſt Jeſus, vnto thoſe  
good woꝝkes, that God hath pꝛe-  
pared foꝝ vs, foꝝ to walke in. And  
in the epiſtoll to Titus: **W**ho ſay-  
eth he, gaue him ſelfe foꝝ vs, that  
he mighte redeme vs from all in-  
quitie, and make vs a peculiyar  
people vnto him ſelfe, being ear-  
neſtlye geuen vntoo good woꝝkes.  
Hercunto belonge the exhortati-  
ons of Chꝛiſt and of the Apoſtels.  
Such as theſe are: let your light ſo  
ſhine befoꝝe men, that they maye  
ſee your good woꝝkes and gloꝛify  
your father, whiche is in heauen.  
And in the epiſtoll to y Galathians  
theſe are the Apoſtels woꝝdes: Let  
vs not ceaſſe to do good vnto al me  
but moſt ſpeciallly to them, that are  
of the houtholde of faith. Are not y  
ſcriptures geuen vntoo vs foꝝ the  
ſame purpoſe and uſe: The whole  
ſcripture ſaith Paull, is geuen by  
inſpiration of God, & is pꝛoſitable  
to teach, to impꝛoue, to coꝛrect and

to instructe in righteousness, that  
 the man of God maye be absolute  
 or sound, beinge made perfect vnto  
 to all good woorkes. It is euident  
 then, that we be not so iustified by  
 sayeth, that after iustification, we  
 should remayn, vnprofitable, ba-  
 royne, and vnfrutefull, but rather  
 y gening our selues without ceas-  
 sing & intermission to good woorkes  
 we should aduance and farther  
 the gloze of the grace of God, and  
 set before all mennes eyes, as it  
 were a cetyan light of a new crea-  
 ture. Who doeth plant or set a tree  
 or doeth bygge aboute the roote of  
 it, to the ende that it shoulde only  
 be a tre, and not rather to this end  
 that it should be a good tree, and  
 bring forth the good frutes. So, are  
 we regenerated in Christ, & iusti- **Why we**  
 fied, not to this end, that we shuld be regene  
 be only Christians in name, but y rated in  
 of euill trees we shoulde be made Christ.  
 good, and expresse that same good-  
 nesse, that wee haue receaued of  
 Christ.

Similitude

C. liii.

Christ

Christe, by good woꝝkes. When we teache these thinges, we doo neyther geue occasion to the enemies, to condempne iustelye the doctrine of iustificatiō, as enemy of good woꝝkes, noꝛ yet ought we to be blamed, although false gospellers doe rather liue like Epicu- res, than true Christian men.

**DYDI.** Who hauinge a crome oꝛ droppe of godlinesse, can be of- fended at this doctrine?

**MARKA.** They onelye are offended at this mooste true and wholesome doctrine which partely do rather seeke theyꝝ owne gaynes and lucre, than the saluation of the people: And partlye, beinge created oꝛ blynded wyth bayne superstition, do embzace, and set on of faulth sooz the vnto other, mens dyuelish inuentions soꝛ good woꝝkes. For,

The good vnto them, to heare euerye daye woꝝkis of masse deuoutely, to lye prostrate befoꝛe dead images, and to mum- melle oute a number of pꝛayers vn- to

to certayne Soyntes, to go on pil-  
grimages, to buyld by chanteries,  
and to cause Trentalles of Masses  
with diriges and other tromperye  
to be sayed for the deade. Item to  
geue largelye of theyr substance  
and gooddes vnto ydell priestles,  
mounkes, friers, and nonnes, too  
saye oure ladyes psalter, to praye  
on beades, too vse, obserue and  
kepe pharisaicall fastinges, wyth  
theyr popishe holpe dayes, and so-  
lemne seales, are the best woorks  
that can eyther be deuised or done,  
and whosoeuer do speake againste  
those woorks, they are by and by  
taken for vtter enemies of good  
woorks, wheras if the thinge wer  
indifferentlye weyghed in the ca-  
uen balaunce of Gods word, they  
ought rather to be coumpted ene-  
mies of synne, and of moche dete-  
nable abhomination. For, what  
soever is not of saythe, is synne.  
But how can these theiſegat painted  
woorks be of saythe, sith that they

They  
are ene-  
mies of  
papistes  
good wo-  
orks are e-  
nemies of  
sin, and of  
moſt dete-  
nable ab-  
hominati-  
on.

C. v.

haue Rom. 14.



haue no grounde at all in Goddes  
woꝛde: What gaye titles so euer  
then, they geue vnto them, it can  
not be denyed, but that they are  
moſt detestable synnes in the sight  
of God, who wyl alowe none  
other kinde of religion, woꝛship-  
pinge, and seruyce, than be him  
selfe, hath prescribed and appoin-  
ted in his holpe scriptures.

**Obiect. 7.** **Y D I.** What wil ye saye then  
of our good intentes: Wyl ye con-  
dempne them all: For, manye do  
those woꝛks that ye spake of, euen  
now, of a good intende, thinkinge  
that they do high seruice vnto god  
Shall thys theyꝝ good intende be  
imputed vnto them for synne?

**Answer** we haue this lesson geuen vnto vs  
in the booke of God: ye shall not do  
euery mā, that which seemeth vnto  
your best: I am the Lord thy God,  
that thinge onely that I comaund  
the, see þ thou doest it. Ad nothing  
vnto it, take nothinge away from  
it

**Good in-  
tentes.**

ff. We must not do then what so  
euer semeth vnto vs best, but what  
soeuer the lord our God doth com-  
maund and wyllcth vs to doo: so  
that by this one place of Deutero-  
nomye, all good intentes that be **Deu. 12.**  
not ruled by Gods woꝝd, are quite  
ouerthrowen.

**P H I.** It doeth well appcare by  
manye hystories of the Bible, how  
well God doeth lyke our good in-  
tententes. In the. ix. and. x. chapters **Terrible**  
of Leuiticus, ye shall fynde thys **and dread**  
wrytten: And there came a fyre **full blos-**  
oute frome the Lorde, and consu- **ryes.**  
med vppon the altare, the burnt  
offering and the fat. Which when  
all the people sawe, they gaue  
thanks and felle on theyꝝ faces.

But Nadab and Abihu, the  
sonnes of Aaron, tooke eyther of  
them his censoz, and put fire ther-  
in, and put incens thereuppon,  
and offered straunge fyre before  
the Lorde, whiche he had not com-  
maunded them.

**Ther:**

Holw our  
good in-  
tents whi  
che haue  
no wa-  
raunt in  
Goddes  
word are  
rewarde

2. Samu. 6.

Therefore a tyze wente from the  
Lorde and deuoured them, so they  
dyled befoze the Lord. Without all  
peraduenture, they dyd this of a  
good intent. For, onlesse they had  
thoughte, that God woulde haue  
bene pleased with it, they woulde  
in no wyse haue done it, yet ye see  
holre they were rewarded for it.  
Who, I praye you, readinge this  
hystoꝛye, will not be affrayed too  
serue God other wise than he doth  
appoynte in his worde? In the se-  
cond boke of Samuell, it is wryt-  
ten that when Dauid wold bring  
the Arke to Ierusalem, hee caused  
it to be put vpon a new cart (whi-  
che doubtlesse was most gorgeous-  
lye trymmed, and drawen with  
the goodlyest and sayrest cattell  
that coulde be gotten) Dauid and  
and the house of Isracell playinge  
befoze the Lord on all instrumen-  
tes made of fyze, and on harpes,  
and on psalteries, and on tymbe-  
relles, and on cornettes, and on

cin

cimballes. But now we marke the  
 ende: when they came to Bachs  
 the hinge floore, Uzzah did put  
 his hande, too the Arke of God, smitten of  
 and helde it. For, the oren dyd the Lord.  
 shake it. And the Lord was very  
 wroth with Uzzah, and God smote  
 him in the same place for his fault,  
 and there he dyed by the Arke of  
 God. Let David expounde this  
 matter, him selfe. In the first booke  
 of the chronicles, these be his wordes 1. Para. 13.  
 which he spake vnto the Leu-  
 ites: because ye were not there at  
 the first: the Lord our God made a  
 breach or rent among vs. For we  
 soughte him not after due order.  
 This was the due order, that shuld  
 haue bene obserued and kept. The  
 Lord God hath appoynted, that  
 the Arke shoulde haue bene caried  
 vpon the shoulders of the Leuites.  
 touching But what did David? For a re-  
 altye, and to declare his greate  
 zeale, that he bare to Gods religy-  
 on, wold haue it to be caried vpon

a goodlye chariot or waggon, no  
thinge beinge omitted or leste of,  
that belonged to such glorious so-  
lenity, as ye haue learned before.  
Yet ye see how God did accepte it.  
As for Uzzab, no man can denye,  
but that he dyd of a good intente  
put forth his hand to haue stayed  
the Arke, least it shoulde through  
the strouglings of the cattell haue  
fallen doune in to the myze. Who  
woulde not iudge that this was  
wel done? And yet was he smitten  
of the Lorde, that hee dyed before  
the Arke. Wherby we learn what  
danger it is too folowe good in-  
tentes, or to doo anye thinge in  
good seruyce without his expresse  
worde.

**ALBION.** These are very ter-  
rible and dreadfull examles, God  
graunte that wee maye haue the  
grace alwaies to remember them.

**P H I.** The historye of Saul,  
who was the first kinge of the Is-  
raelites, is yet moze terrible. God  
had

**Saul** can  
deth in de  
sence of  
his diso-  
bedience.

had geuen him a comāndement,  
 that he should smite Amaleke, and  
 destroye all that pertayned vnto  
 them, and haue no compassion on  
 them, but slaye both man and wo-  
 man, both infante and suckling,  
 bothe ore and shepe, bothe camell  
 and asse. But Saul and the people  
 spared the best of the shepe, and of  
 the oren, soꝝ to sacrifice them vnto  
 the Lorde, and destroyed all the  
 rest. This did they of a good in-  
 tente, in so much that Saul stode  
 in defense of the deede, sayinge:  
 I haue obeyd the voyce of the Lord  
 & haue destroyed the Amalechites  
 but the people toke of the spoyle,  
 shepe and oren, and the chiefest of  
 the things, which should haue ben  
 destroyed soꝝ to offer the vnto the  
 Lord. Vnto whō the prophet Sa-  
 mul answered: Hath the Lord as  
 great pleasur in burnt offerings &  
 sacrifice, as whē the voice of y<sup>e</sup> lord  
 is obeyd? Behold to obey is better  
 than sacrifice, and too harken is  
 better

The hf.  
 soꝝ ye of  
 Saul.

better than the fatte of rammes: But rebellion is as the synne of witchcraſte and diſobedience is as the wickednes of ydolatry. Therefore, becauſe thou haſt caſt away the woꝛde of the Loꝛde the Loꝛde hath alſo caſt thee away from beinge king. Becauſe then that Saul dyd rather folowe his good intent than the commaundemente, and woꝛde of the Loꝛde, therefore his kingedome, was not onelge rente from him, and geuen to his neighbour, that was better than he, but alſo the ſpirit of the Loꝛde departed frome him, and an euill ſpiritie ſente of the Loꝛde bered hym.

1. Samu. 16

ALBIDP. Are theſe the frutes of our good intents? From hencefoorth God wylling, I wyll endeuoure my ſelfe, to harken vnto the voyce of the Loꝛde, to obey his commaundementes, and too ſerue him as he wil be ſerued. For beſydes thoſe terrible and dreadefull

ful hiftozpes, I remember the fap-  
 ynge of Chrift, where he fayeth:  
 They worſhip me in vayne, tea-  
 chinge the doctrines, and pzecepts Mat. 15.  
 of men. Wherby it is made moſte  
 manifeſt and playne, that the re-  
 ligion worſhippinge and ſeruiſe  
 of God, whiche is erected and ſet  
 vp after the phancies and dreames  
 of mennes headdes, is both vayne  
 and abhominable befoze the ma-  
 jeſty of God.

**DYDIMVS.** Syth that the good  
 woorkes of the pope catholikes do  
 rather deſerue the name of ſynne  
 and of deteſtable abhomy nation  
 befoze God, than of good woorkes,  
 as it hath ben by you ſufficientlye  
 proued alreaddy: I woulde fayne  
 hear which be the true good wo-  
 kes, that are required of the faith-  
 full.

**P. H. I.** The true good woorkes,  
 are voyde of all ſuperſtition, they  
 are alligated oz bounde neyther to  
 place, noz to the perſonnes, noz to

which be  
 the true  
 good wo-  
 kes, that  
 God doth  
 requyre  
 of vs.

**F. i.**

time



ty me. For, they are as certayne  
frutes of our whole life, testifying  
of the goodnesse of our hart, and  
expreslinge the nature of our hea-  
uenly father, whiche not onely of  
the faythfull, but of the very infi-  
delles are reckened and taken for  
good woorks, and minister occasi-  
on vnto them, to glozifye our fa-  
ther, whiche is in heauen. The  
woorks of fayth, working through  
charity and loue, are good woorks.  
For, God doth worke them in vs  
and by vs. Them doth our sauour

Why the Iesus Christ set oute in the .xv.  
good wo2 chapter of Mathewe, sayinge: I  
kes of was a hungerd and ye gaue me  
mercy are meate, I was a thyrst, and ye gaue  
most chie, me drinke, I was naked, and ye  
fye set clothed me, I was harboressse and  
foorth vn ye harboured me, I was sicke and  
to vs. in prison, and ye visited me. The  
holpe apostell likewyse, in the .v.  
and.vi.chapter of the Epistel to the  
Galatians doth sufficiently teache  
vs

vs, what be the good woꝝkes, that  
 God doth require of vs, But what  
 should I aleadge one text oꝝ two,  
 syth that the whole scriptures, doe  
 euery where, exhozte vs wyl vnto  
 good woꝝkes: What those good  
 woꝝkes be Paule doeth declare in  
 the seconde to the Epheſyans,  
 when he sayth: We are the woꝝke  
 manſhyp of God created in Chyiſt  
 Jeſu, vnto thoſe good woꝝkes, that  
 God hathe pꝛepared foꝝ vs, foꝝ to  
 walke in.

which be  
 the good  
 woꝝkes,  
 that God  
 hath pꝛe-  
 pared foꝝ  
 vs too  
 walke in.

If onye now we ſhould aſke, what  
 be thoſe good woꝝkes, that he  
 hathe pꝛepared foꝝ vs foꝝ to walke  
 in: I woulde aunſwer, that all  
 thoſe woꝝkes, that God doethe  
 bydde and conimaunde vs in bys  
 holpe and ſacred woꝝde, are thoſe  
 good woꝝkes, that he hathe pꝛe-  
 pared foꝝ vs, foꝝ to walke in.  
 And thoſe, I ſaye, onght onelye  
 to be called good woꝝkes and non  
 other.

F. II.

DYDI.

**Y D I.** And is there nothing els to be marked in this doctrine of good woꝝkes.

**PHIL A.** Besides that which hath ben saied already, this ought to be considered: that is, in what respect, those woꝝkes, whiche in them selues are good, be done of

**W**hy all men. For, they doo not by and by they that deserue the prayse and comendation of good woꝝkes, that do them: good woꝝ and that, be cause y they do shote at kes that a wꝝong marke in doyng of them. God hath For manye be wꝝonte to leade the coman- hungrye, too geue dꝝincke to the ded in his thꝝꝝty, to cloth the naked, and so woꝝde do sooꝝthe: but do they it for any loue not de- that they beare to god, and to their serue the neyghbour, and soꝝ to shew theyꝝ prayse of obedience towarde his coman- well do, dements: Nay, they do it, soꝝ to be inge. glozifyed of men. Some agayn do these woꝝkes of charite, that by them, thꝝꝝstinge Chꝝist out of his roume, they maye merite and de- serue heauen, as though eternall and

and euerlastinge life, were not al-  
 readye fullye and most perfectlye  
 pourchassed vnto vs, by the meri-  
 tes of the death, passion and bloud  
 sheddyng of the onely begotten  
 son of God, or as though Christ for Heb. 7.  
 al his euerlastinge priesthode, could  
 not fully and to the vttermost saue  
 them, that by him do come vnto  
 God. These last, maye be called Mercena-  
 mercenaries or hyrlinges. For, as ries and  
 muche as they do all, that they do, hirclings  
 in respecte of reward: the hope of  
 the whych reward beyng taken a-  
 waye, they would not geue a cup  
 of colde water. There be some a-  
 gayne that doo good woꝝkes, but  
 wherfoze? For feare lest thei shuld,  
 if they did nothing at al, come in to  
 purgatoꝝy, after their death.

**EVTRAPELVs.** And verely The vn-  
 there be many, which doo openly true re-  
 affyrme, that the pꝛeachyng a- post of  
 gaynst Purgatoꝝy, hath bene a papistes.  
 playn ouerthrowing of good woꝝ-  
 kes. For the fear (say they) of those

F. iii.

bitter

bytter paynes, that the pooze sely  
soules, be fayne to suffer there,  
hath caused manye, to do that, that  
they woulde not haue done, if thei  
had bene wythout that feare.

**Math. 25.** **PHILALETHES.** Why do  
they not rather feare the vnquen-  
chable fyre of hell, that oure sa-  
uioure Iesus Chyſte doeth ſpeake  
of, ſayinge: Departe ye frome  
me, ye curſed in to the fyre euerla-  
ſtinge, whyche is prepared for the  
**Luc. 16.** Deuyl and hys Angelles: For,  
I was a hungerd and ye gaue me  
no meate, I was a thyrſt and ye  
**Pſal. 14. 53.** gaue me no drinke. &c.

Hereunto myghte be added, the  
hyſtory of the ryche glutton, who  
for his vnmerecyfulneſſe was thow-  
wen headlonge in too the botto-  
leſſe pytte of hell. Theſe be they,  
that wyl be affrayed, where no  
feare is, but where there is a iuſt  
cauſe of feare, there they be neuer  
a whytte affrayed.

How be it, we maye well lykene  
them

them, that worke for feare of punishment, vnto slaues or lewde seruauntes, whyche, onelesse it were for feare of stripes. would feare do nothyng at all. But we must like vnto be chyldren and not seruauntes: lewde seruauntes. We muste folowe the example of our sauoure Iesus Christe, who althoughe he was mooste sure of heauen, and dyd in no wyse feare helle, yet dyd he neuer cease too doe good vnto all menne, whyles he was here conuersaunte in the earth amongst them.

**DYDIMVS.** If, we oughte to doe good woorkes, neyther for hope of rewarde nor for feare of the endlesse tormentes of helle fyr, wherfore shoulde we doe them?

**PHILAE.** There be fyue pryncypall causes whye the chyldren of God oughte too be earnestlye geuen vnto good woorkes. The fyrste is, that the

F.iii.

gloze

In doyng  
of good  
woorkes  
we must  
folow the  
example  
of Christ.

Math. 5.

glozy of our heavenly father may be set forth, as Christ him selfe doth teache vs, sayinge; Let your lyght so shyne before menne, that they maye see your good woꝝkes, and glorifye your father which is in heauen.

**C A T A.** If there wer non other vse or pꝛofyt of good woꝝkes, than the same that Christ did teache vs: the teachers of good woꝝkes, oughte in no wise, to laye to our charge the puttynge downe of good woꝝkes, because we denye that they iustifye. For, as this is the chyefest desire of the sayethfull that they maye glorifye the name of the Lorde theyꝛ God, so do they coumpte it, to be the greatest bantage vnto them, if thei can glorify hym by their good woꝝkes, althoughe they gette none other pꝛofyt, by theyꝛ Godly study and exercise.

**PHIL A.** This is the marke, that our saulour Iesus Christ did  
 Hoote

choose at: whose example, as I said  
 before, we ought to folowe in this  
 thinge. Nowe the seconde cause  
 that oughte to moue vs to do good  
 woꝝkes, oꝝ the second vse of them,  
 is, that by them, we maye in our  
 consciences be certifyed of our e-  
 lection, and callinge: not that our  
 election and callinge do depend oꝝ  
 hange of good woꝝkes (foꝝ, how  
 coulde that be, syth that the Apo-  
 stell wryteth on this maner: **Who**  
 hath saued vs, and called vs with  
 an holy calling, not accoꝝdinge to  
 our woꝝkes, but accoꝝdinge to his  
 owne purpose and grace, whiche  
 was giuen to vs thꝛoughē Chꝛist  
 Iesus, before the woꝝld was:) but  
 because that by them, we do daily  
 moze and moze pꝛoue oꝝ feele the  
 grace and vertue of Chꝛist: as on  
 the contrary syde, euill woꝝkes do  
 daily moze and moze expꝛesse, and  
 declare the malitiousenelle of our  
 hartes. And to this pertaīneth,  
 the sayinge of the holye Apostell

2. Timo. 1.

Euill woꝝ-  
 kes do de-  
 clare the  
 malitious  
 enelle of  
 our hartes

F. v.

saint 2. Pet. 1.



Saynte Peter: Wherefore, saith  
hee, geue rather diligence, too  
make youre callynge and electi-  
on sure.

**ALBION.** All be it then our  
election is sure ynough in it self,  
for as muche as God canne not  
chaunge: yet we must confyrme it  
in oure selues by the frutes of the  
spirit.

**PHILM.** We do well vnder-  
stande the meanynge of the Apo-  
stell. I can you thanke, bzother  
Albion, I iudge nowe my labour  
well bestowed. The thyrd vse of  
good woꝝkes is, that by them our  
faith is exercised, nourished,  
encreased and strengthened. And  
therefore, thus doeth the Apostell  
wryte vnto his disciple Timothy:  
Surre by the gyft of God, which  
is in thee. Here, faith is called the  
gyfte of God, whiche is as a cer-  
taine sparkle or flame, kyndled  
in our hartes: which Sathan and  
to a spark the fleshe laboure to quench, and  
ther-

**Note.**

2. Tim. I.

**Whye**

faith is by taine sparkle or flame, kyndled  
in our hartes: which Sathan and  
to a spark the fleshe laboure to quench, and  
ther-

therefore we muste nourishe, and  
 sty2 it vp, by continuall exercises,  
 of the deedes of charitie. For, as  
 fyre by callinge in of woodde, is  
 augmented and made bygger: so  
 in the Christians, bothe Godlines  
 and saythe, is by doyng of good  
 wo2kes, nourished and made liue-  
 ly. Fourthly by our good wo2kes,  
 our neighbours are prouoked vnto  
 the like studye and loue of godly-  
 nes, when they do see in vs certain  
 lyuely exampls of it, which they  
 maye folowe. So Paule in hys  
 second Epistell to the Corinthians  
 sayeth: youre zeale (speakinge of  
 almes) hath prouoked very many.  
 And in the epistell to the Hebrewes  
 Let vs, sayeth he, consider one an  
 other, to prouoke vnto loue and  
 vnto good wo2kes.

Similitude

2. Cor. 9.

Heb. 10.

EV. If this had ben obserued and  
 kepte amonge Christians, by this  
 time, both the Turks & the Iewes  
 with al the payntns in the world,  
 would haue ben wonne to Christ.

But

**What**  
**causeth**  
**the Tur-**  
**kes and**  
**paynims**  
**to abhor**  
**Ch2istles**  
**religion.**

But as long as we vse our selues  
 after this same sozte, we shall ra-  
 ther become Turks and Paimims  
 than they Ch2istians. Suche syl-  
 thiness of life, suche vntrue dea-  
 ling, deceate, fraude and periu-  
 rye, such ydolatrye and superstiti-  
 on, they do see dayly to raygne a-  
 monge vs, that it is no maruayle,  
 if they do abhoze altogether oure  
 religion. We go about to conquere  
 them by force of armes, but we see  
 that thzough our synnes, they are  
 growen so mighty that they be a-  
 ble, if God doeth not set his heal-  
 ping hand, to ouer renne all the  
 whole wo:ld.

**PHIL A.** This that ye saye,  
 is most true. And vntyll a true re-  
 formation be hadde, and better a-  
 mendmente of lyfe be secne in vs,  
 thei wil neuer embrace Ch2ist nor  
 his Gospell. But to our purpose:  
 this is the fift vse of good wo:kes,  
 that by them Ch2ist is releaued in  
 his pooze and nedye members, yea  
 the

the cōmon societie, and felowship of men is mayntained. For haue we not al nede one of an other? Therfore they be not menne, but vayne shadowes of men, which thzough Main thzoute all their life time, are found to be ydell, so that they seme to be men. bozne for nothinge elles but for to consume the frutes of the earth.

**ALBION.** I woulde gladly learne, whether these oure good woꝝkes do please God or not, and why they be acceptable vnto him, lyth that the pꝛofyt of them doeth redounde vnto vs altogether.

**PHIL A.** That our good woꝝkes do please God, it is euident and playn by the woꝝdes of the Aꝛ postell, where he sayeth: That ye Colosse. might walke woꝝthy of the Lord, and please him in all thinges, be The cause frutefull in all good woꝝkes. les why They therefore, that be frutefull our good in all kynde of good woꝝkes, doe woꝝkes do please God in all thinges. The please causes are manifest enough. It is God.  
so

Whether  
our good  
woꝝkes be  
accepta-  
ble vnto  
God or  
not.

so in dede, that the dyuine maiesty  
of God hathe no neede neyther of  
oure good woꝝdes, noꝝ yet of oure  
good woꝝkes: yet those thynges,  
that are well done of vs, do please  
him. Fyꝛste because they be the  
frutes of fayth. He that aloweth  
the fayeth of his people, shoulde  
not bee also alowe the fruytes of  
their fayth: As he doeth repꝛoue  
all woꝝkes that be done without  
fayth, so doeth he alowe all maner  
of woꝝks, that do pꝛocede of a sin-  
cere fayeth and true beliefe. Se-  
condly our good woꝝkes do please  
hym, because they bee done and  
wꝛought by hys spirite. For, as  
the holy Apostell doeth testifye: he  
woꝝketh in vs both h will and the  
dede, accoꝝdinge to hys good wyl.  
And therfoꝛe saint Augustine sai-  
eth ryghte well, that God doeth  
croune in vs, hys owne woꝝkes.  
We canne not denye but that the  
woꝝks that we do by the spyrte of  
god, are bi reason of our imperfec-  
tion

Phi. 2.

Augu.

tion, vnperfectely good, yet so: as  
 muche as they come of hym, it  
 canne not be, but that they must  
 please hym, as beyng: the righte  
 autho: of them. Wherfore that,  
 whiche the Godlye do, they do it  
 so: Gods sake, beyng: desirous to  
 gratifye him in all thinges. Wyl  
 not be, thinke ye, accept this their  
 good wyl, and desyre o: mynde,  
 that they haue to please him: We  
 do not here speake of those, that  
 neyther of a pure sayeth, no: by  
 the sprytte of God, but of mere  
 superstition, and of a generall cu-  
 stome, do woo:ke manye thinges,  
 thynkinge thereby to please God,  
 whereas they do vygbly displease  
 him. This saying of Christ is not  
 vnknown: They wo:shippe me  
 in vayne teachinge the doctrynes  
 and p:ceptes of men.

Note.

Math. 15.

Herein bothe the Jewes,  
 and false Christians doe mooste  
 shamefully erre. Fourthely,  
 God oure heauenlye father doethe  
 acco:

psal.5.

Act.10.

accoꝝdynge to his ryghteousnesse  
loue al woꝝks that be good, righte  
ouse and iuste : as on the contrary  
side, he doeth not onely detest and  
abhoꝝre the vngodlynesse and vn-  
righteousenesse of a wicked hart,  
but also all the frutes of vngodly-  
nesse, and of vnrighteousesse, vn-  
der what tytelles so euer they be  
aduanced, and set fooꝝthe. Thou  
doest hate, saith Dauid, all that  
woꝝke iniquitye thou shalt destroy  
them all that speake leasinge. And  
in the Actes of the Apostelles thus  
doeth Peter sage: Emonge all na-  
tions whosoener doeth feare God  
is acceptable vnto him. Fyftely,  
because that God is most true, yea  
rather the truthe it selfe, our good  
dedes do therfoꝝe please him, be-  
cause that they pꝛoceade of true  
godlynesse, and of an vnsaygned  
sayth, which aboue all thinges,  
God is wounte to regarde and ac-  
cepte. Foꝝ, as all hypocrites are  
detestable bothe befoꝝe God, and  
befoꝝe

besoze men : so contrarywise God loneth truthe , not onely in those thinges that are well done of the faithfull , but also in them , that do truely and without al dissimulation confesse and acknowledge theyr synnes.

**E V T R A.** Truely , syth that it is so manifest, that the good woꝝkes **How ear** of the faithfull do please God, we nestly the oughte with all oure whole ende, causes a- mour to geue our selues vnto good boue re- woꝝkes , soꝝ as muche as they be herfed not onely many and sondꝝe way, oughte to es pꝛofitable vnto the whole mis- moue bs titall bodꝝe of Chꝛist, which is his to do good church, but are also, soꝝ y causes a woꝝkes. boue reherfed, most pleasaunt and acceptable vnto the lyvinge Lord oure heauenlye father . Foꝝ , that man hath but small Godlynesse in him selfe whom these two causes, can not moue to do wel. Agayn: he y gapeth onely in doyng of good woꝝkes, after a recompence oꝝ re- warde, oꝝ rekeneth soꝝ a merite,

G. l.

What



whatsoever he doeth, thinkinge  
that God is therefore bound vnto  
him, hathe but a mercenaries  
hart.

Whether  
our good  
wozkes  
shall be re  
warded  
or not.

DYDIMVS. And shal our good  
wozkes be neuer a whytte rewar  
ded?

Math. 5. 10.

Heb. 6.

PHILAS. I wyll not saye so.  
For althoughe the liuing God be  
debtoure vnto no man, yet of his  
goodnesse, he doeth promyse and  
geue a reward vnto the good wo  
zkes of the saythfull. And therefore  
we haue these sayings in the scrip  
tures: Reioyce, and be glad, for,  
yours rewarde is great in heauen.  
agayne: he that geueth to one of  
these my lytle ones a cup of coulde  
water in my name: Verely, I say  
vnto you, he shall not lose his re  
ward. And in the Epistel to the He  
bryewes: God sayeth he, is not un  
righteoule that he should forgette  
our laboure. Nowe we must not  
thinke that this rewarde is promi  
sed vnto our good wozkes, because  
of

Of saythe.

False.

of the dignitie and worthinesse of  
them (so) are not these our saulour  
Jesus Christ his wordes. **Luc. 17.**  
When ye haue done what so euer I com-  
maunde you, saye ye, we are vni-  
profitable seruautes: But because  
that throughe fayth, we haue fe-  
lowship, with the onlpe begotten  
sonne of God, whereby it cometh **Rom. 13.**  
to passe, that his perfect obedience  
is imputed vnto vs for our owne,  
and al y is wanting, and lacking  
in vs & in our workes is most per-  
fectly supplied by it. As the Apo-  
stell doeth testifye, sayinge: Christ  
is the fulfyllinge of the lawe, for  
to iustifye all them that do beleue.  
And in an other place: Christ is  
made vnto vs of God, holines wise-  
dome, righteousness, and redem-  
ption.

Secondely our good dedes shall be  
rewarded or crowned because that  
god of hys mere mercy hath bound  
him selfe thereto by his promisses,  
as it hath ben declared befoze by the

C. ii.

textes

Augu. in  
psa. 32. 109  
and in ma  
nye other  
places.

2. Cor. 4.

Rom. II.

tertes that wee haue aleadged.  
Wherunto doeth saynt Augustin  
agree, where he sayeth:

*Fidelis Dominus, qui se nobis debitorem  
fecit, non aliquid a nobis accipiendo, sed  
omnia nobis promittendo.*

What is to saye: The Lorde is  
faithfull who hath made him selfe  
a debtoure vnto vs, not by recea-  
uinge anye thyng of vs, but by  
promissinge vnto vs all thinges.  
Here we learn, how god is become  
debtour vnto vs, and hath bounde  
him selfe, to croune oꝝ rewarde our  
good woꝝks, not by receauing any  
thinge of vs (so), what haue we,  
that we haue not receaued, and if  
we haue receaued, whye doe we  
boeste oꝝ gloꝝy, although we had  
not receaued? Agayne: who gaue  
him syꝛte, and he shall be recom-  
pensed:) but by his saythfull pro-  
misses, whiche he hath made vnto  
his elec'te and chosen people.

**W D J.** What so euer ye saye  
of the rewarde, I meane: whye and  
wherefoze it is giuen vnto oure  
good

good woꝝkes, yet it can not sinke  
in to my headde, but that we may  
by them meryte oꝝ deserue some  
parte of oure saluation.

**P. H. J.** How coulde that be, The cau-  
neighbour I ydmitus, syth that ses why  
we are not our owne men, but are we can  
wholpe the Loꝝdes, of whome we by our  
haue bene created fyrst, and after, good woꝝ  
wardes redemed from synne, and kes merit  
eternall death, by the pꝛice of his no part of  
bloude: We are bought, sayeth. S. oure sal-  
Paule wyth a greate pꝛice. And in uation.  
an other place: We are the Loꝝdes,  
whether we lyue oꝝ dye. None of  
vs do lyue vnto him selfe. What  
merite then canne we pꝛetende, oꝝ 1. Cor. 6.  
what rewarde canne we claime of  
him, whose we are wholpe oꝝ al-  
together: Therfoze, eyther let vs  
take away this absolute power of  
God, whiche he hath ouer vs all,  
as ouer his owne peculiar good, Rom. 14.  
oꝝ let vs acknowledge, that it is  
not meete soꝝ seruauntes to boaste  
and byagge of theyꝝ meryttes a-  
gainst

We are  
all deb-  
tours vnto  
God &  
when we  
haue don  
all that  
we can do  
we haue  
but paid  
our debt.

gaynste theyr master, nor yet to  
aske for rewardes. If the master  
doeth accepte the faithfulness and  
diligence of his seruant, and doth  
impute it vnto him for a meritt,  
iudginge him worthe to be made  
free: that oughte to be attributed  
vnto his goodnesse, and not vnto  
duty, as though he were bound  
vnto him therefore, because that  
he is faithfull, and serueth faithfully  
fully and truly. For, the seruant  
so doinge, doeth but his duty, and  
onlesse he shoulde do it, he were  
worthe of punishment. For a man,  
excepte he be of a singular good  
nature, wyll geue thanks to his  
debtour, because that he hath paid  
him his debte. And the debtour  
were verie impudente or shame-  
lesse, if he, as though he had wel  
merited, woulde therefore claime  
a rewarde, because that he hadde  
payed his debte. He that beinge a  
seruaunte or a debtour, doeth that  
thinge, which he is bounde to do,  
can

can boasse of no merite. But such  
are we al, yea when we be already  
made righteous, and do the things  
that we are commaunded to doe.  
Let neuer this sayinge of Chylste,  
go out of oure myndes. When ye  
haue done, whatso euer I haue  
commaunded you, saye ye we are  
vnpofitable seruaunts. But how  
manye of vs, canne do the tenth  
parte of that, whiche we are com-  
maunded, with such a perfection,  
as God requirerh? What can we  
then meritte or deserue? Adde vn-  
to it, that we are not onely ser-  
uaunts and debtours to God in al  
things; but also so void of al good-  
nesse, and Godly strength, that we  
can not as muche as thinke a good  
thing, muche lesse that of oure 2. Cor. 3.  
selues we shoulde be able too per-  
forme it in dede, so y we haue nede  
that at our sufficiency, or ablenesse  
be ministered vnto vs, by the diuine  
grace of god. Therfoze the Apostle  
doth plainly affirme, y it is God, Phi. 2.  
G. iiii. that

that woꝛketh in vs both the wyll & the deede, accordinge to his good wyll. That then, we wyll anye thinge that good is, and do in dede perfourme it, it cometh not of our owne wyll and strength, but it is both the wyll and woꝛke of God, woꝛkyng in vs accordinge to his good pleasure. Whence then haue we oure sayth, loue, hope, the fear of God, patience in aduersitye? Whence haue we oure good wyll, and strength to doe good? If we haue these thinges of our selues, we haue wherein to gloꝛye oꝛ reioyce. But if we haue al these thinges of the gratuite and fre grace of God, what doth it soloꝛw, but that we ought rather to geue thanks to the goodnesse of God, than to boaste of our merites?

Obiect. 8,

**CUM IN APOC.** I was once in a place, where they made this obiection agaynst me. Be not these, saye they, the woꝛdes of the Apostell: I haue foughte a good fight

2. Timo. 4.

sight, and haue synished my course  
 I haue kept the sayth, from hence  
 soothe then is layed bp for me the  
 croune of righteousnesse wherby  
 the Lord the righteouse iudge,  
 shall geue me at that daye: What  
 coulde be spoken moze playnelye  
 than thys: For, the Apostell doth  
 make mention, both of the woꝝke  
 that he hadde done, and also of the  
 rewarde that he loked for at Gods  
 handes.

**Y D I.** I would fayne heare,  
 what answer ye made vnto them.  
 For this objection is made many  
 tymes againste you, of them that  
 be of a contrarpy iudgemente and  
 opinion.

Answer

**C W I R.** I answered them  
 out of saint Augustine, where he  
 wyrteth on this maner:

An non ipse dedit, vt bonum certamen  
 certares: Si nō ipse dedit: quid est, quod  
 alio loco dicis: Plus illis omnibus labo- Aug. in. 50.  
 rui. Non autem ego, sed gratia dei me- homelis. 16.  
 cur: Ecce iterum dicis: Cursum consum- home.  
 mavi. Non et ipse dedit vt cursum consum-

G.v.

marcs



mares? Si non ipse dedit, ut cursum consummares quid est, quod alio loco dicis: non volentis neque currentis, sed miserationis est dei: Si dem seruavi: Seruasti: Agnosco, et probor, fateor seruasti. Sed nisi dominus custodierit ciuitatem, in vanum vigilat, qui custodit eam.

What is to saye: did not he geue, that thou myghtest syghte a good fight? If he him-felse did not geue:

1. Cor. 15.

What is it, that thou sayest in another place: I laboured more than all they, yet not I, but the grace of God with me: Behold, thou sayest

I haue ended my course. Did not he also geue vnto the, that thou shouldest finishe thy course? If he

Rom. 9.

geue not vnto the, that thou shouldest finishe thy course, what is it, that thou sayest in another place:

It is not in the willer, nor in the ryner, but in God, that theye

Psal. 12. 7

we the mercye: I haue kepte the faith: Hast thou kepte the faith? I acknowledge and allowe it, I confesse and graunte, thou hast kepte the faith. But accepte the

Lozde

Lozde doethe keepe the cite, he  
watcheth in vayne that doth kepe  
it. Therefore, thou haste of hys  
helpinge hande, and of his mere  
gyft, that thou haste fought a good  
fichte, that thou hast finished thy  
course, and kept thy faith.

Da veniam, Apostole, propriatua  
non noui, nisi mala. Da veniam Apo-  
stole. Dicimus, quia tu docuisti. Cum er-  
go deus coronat merita tua, nihil coronat  
nisi dona sua.

Par done vs, O Apostell,  
sayeth hee, I knowe nothyng of  
thyme owne, but thyll. Par-  
done vs, O Apostell, we saye so,  
because thou hast taught vs.  
Therefore, when he crouneth thy  
merites, he crouneth nothyng,  
but his owne gyftes. By whiche  
woordes, he doethe so Attribute  
the woork of the Apostell, vnto  
the gyfte and grace of God, that  
in it there canne not truelye be the  
morte of manne, but the grace of  
God onelye, crouninge his gyftes  
in the Apostell.

**P H I.** I myght here aleadge ma-  
ny other notable auozityes of the  
aunciente fathers, whiche in all  
poyntes doe agree with this that  
ye haue bzought in euen now, but  
foz auoydinge of tediousnesse. I  
wyl contents my selfe with selve.  
*Non dico domino* (sayth this holy fa-  
ther saint Augustine)

*Opera manuum mearum ne dispicias.*  
*Exquisiui dominum, manibus meis, et*  
*nō sum deceptus. Sed opera manū mear-*  
*um non cōmendo* Timeo, enim, ne quum  
inspexeris, plura inuenias peccata quam  
merita. Hoc solū dico, hoc rogo, hoc cupio,  
opera manū tuarum ne despicias. Opus  
tū in me vide, non meum. Nam si meum  
videris dānas. Si tuum videris coronas.  
Nam et quecumque mihi sunt opera bon-  
na abs te sunt.

**What is:** I saye not vnto the Lord:  
**Augu. in** despise not the workes of my hands  
**psal. 107.** I haue soughte the Lord with my  
handes, and I was not deceiued.  
But I do not praisse or commende  
the workes of my handes. For, I  
am affrayed, least when thou lo-  
kest vpon them, thou findest more  
sinnes

sinnes than merites. Thys only,  
 I saye, this I praye, this I couet.  
 Despise not the woorkes of thy  
 handes. See thyne owne worke  
 in me, and not myne. For if thou  
 seest myne, thou doest condemne.  
 If thou seest thine thou crounest.  
 For, all the good woorkes that I  
 haue they are of thee. Here, this  
 holpe father doeth plainely con-  
 fesse that as God doeth onely re-  
 warde or croune in vs that whiche  
 is his owne, so he doth condemne  
 al that he findeth to be our owne.

And therefore, it is not withoute **Bernardus**  
 a cause that Bernarde doeth saye: **super cantio**  
*Meritum proinde meum miseratio domi* **ca sermo. 61**  
*ni. Non sum plane meriti inops, quandiu*  
*non fuerit ille inops miserationum. Quod*  
*si misericordie domini multe, multus ego*  
*pereque sum in meritis. Nunquid iusti-*  
*tias meas cantabo? domine meminero ius-*  
*titie tue solius. Ipsa, enim, est mea.*

**A golden**  
 sayinge  
 of saynt  
 Bernard  
 That is to saye: By merite there-  
 fore is the mercede of the Lorde. I  
 am not altogether pooze or bolde,  
 of meryte, as longe as hee is not  
 pooze

**W**orkes, poore oꝝ boyde of mercies. And if  
of supere, the mercies of God be manifolde,  
rogation, truelye I am also verye ryche in  
are blas: merites. Shall I set foorth myne  
phemous, owne righteousnesse? Lord let me  
ly infort, remember thy righteousnesse on-  
ous to the ly. For, it is myne: soꝝ as much as  
merits of he is made vnto me of God, righte-  
**Christ** & ousnesse. And in an other place:  
therfoze **Doctotum hominis meritum, si totam**  
they ou: **spem ponat in eum, qui totum hominem**  
gibt ra: **saluum facit.**  
ther to be **This, sayeth he is the whole me-**  
called **rit of mā, if he doth put his whole**  
workes of **hope in him, that saucth the whole**  
derogati: **man.**  
on.

*Idem in  
psal. 91.*

**C****U****T****A**. All mounkes had  
spoken and writte non other wise  
of the merites of menne, than this  
holye mounke Bernarde did: the  
grace of God, had not bene so dar-  
kened these many hundzeth years  
by bayne extolling of merites, as  
it hath bene, noꝝ yet the workes of  
supererogation coulde euer haue  
bene broughte in, to the greate de-  
rogation of **Chyistes** merites, and  
of

of the price of his death and bloud:  
sheddinge.

**DYDI.** They shall then frome  
hencefoorth, be no more called the  
wozkes of supererogation, but the  
wozkes of derogation, sith that by  
them the benefitte of that mooste  
omnisufficient sacrifice, that Christ  
offerd once for ever for the redem-  
ption of mankind, is so blasphe-  
mously trodden vnder feete, and  
the valewe thereof in a maner al-  
together annihilated, or tourned  
to nothinge.

**PHI.** That is a fete, name for  
such bayne and arrogant wozkes,  
which doubtes, were brought in  
of y enemy of saluation, Satã the  
deuil, for to make men to swel and  
be puffed vp againste the free grace  
of God, whereby onely withoute  
any merites or deseruings of ours  
we are all saued. But I woulde  
that menne, puttynge a syde all  
wylfulnesse woulde ones consy-  
der with the selues that the maie-  
esty

1. Timo. 6.

psal. 16.

God hath  
no profit  
by any  
good  
worke,  
that we  
can do.

Similitude

Eye of God hath neede of non of  
vs, noz of any thing that we haue  
but rather doth geue vs all things  
aboundantly to enioye them. What  
good worke then can we do, wher  
by we maye profite him in anye  
thinge, or do him any good?

*Bonorum meorum non eges.* Thou  
hast no neede of my goods, sayeth  
Dauid. What merite, I praye  
you, can be in that worke, wherof  
no profit cometh to God: or rather  
wherof the whole prosyt, if there  
be any, doeth redounde vpon our  
selues? He that is righteous, and  
doeth good workes, he doeth it not  
for any commodity, that God shall  
haue thereby (for, what commodi-  
tye can God haue by anye thinge,  
that we can do:) But for his owne  
commoditye as he whiche is wic-  
ked and doeth wickedly, hurteth  
him selfe, and not God. He that  
hathe the health of his bodye, and  
doeth by good diet, and moderate  
exercyses studie to keepe and pre-  
serue

serue it, doerhe he therefore, de-  
 serue anye rewarde at the phisici-  
 ons hande? I thinke not. For, he  
 doeth it not for the phisicians pro-  
 fyt, but for his owne. After the  
 same sorte, he that by the gyfte of  
 God hath obtained the health of  
 his soule, and by his grace doethe  
 the thinges, that belonge to the  
 preservation of the same, shall we  
 saye, that he doeth deserue any re-  
 warde at Goddes handes, because  
 that he is made such by his gyfte,  
 and doeth not through his helpe,  
 ayde and assistance kepe the same  
 grace, for his owne profytte, and  
 commoditie, eyther by earnest be-  
 liefe, or by vnsayned loue, or by  
 assured hope, or by well doyng,  
 and patience in aduersitye & trou-  
 ble?

Obiect. 9,

DYDI. Yet God doeth crowne  
 such.

Answer

PHIL. A. God in deede doeth  
 crowne in them his giftes, whiche  
 are they; good workes, so that all

H. I. thinges



things remaine safe and sounde  
to the glorie of the grace of God.  
Nowe, where all things oughte  
to be attributed vnto the grace of  
God, what is left for the merites  
of men? For, where grace is, there  
is no place left for merite, if we do  
consider a right the nature & pro-  
prie of merite. But let our good  
workes be examined after y<sup>e</sup> Ar-  
bitrines of Gods iudgement, who

The im-  
perfectiō  
of oure  
workes.

is so ignorant, of mans imperfec-  
tion, that will not acknowledge, y<sup>e</sup>  
we ought rather to feare punish-  
ment, for the defaults that be in  
them, than take for any reward, or  
boaste. I can not tell of what meri-  
tes: Is it for naught, thinke ye, y<sup>e</sup>  
the holy Prophete doth lykene our  
righteousnes to so filthy a thinge,  
that any man will abhorre to take  
on it?

Esa. 64.

Object. 10.

¶ **DP DJ.** But this, saye they  
ought to be vnderstanded of y<sup>e</sup> right-  
eousnes of the flesh, I mean, of the  
man, that is not yet iustified.

¶ **h 1.**

**P H I L A.** Sainct Augustine  
in his booke of confessions, doeth **Answer**  
crye out, that it ought to be vnder-  
standen of the righteousnesse of **h**  
**C**hristians, I meane, of those that  
be already grafted in Christ, where  
he sayeth:

*Proe vniuersae iustitiae nostrae, si remota* **Augu. li. 9.**  
*misericordia iudicetur.* **confessions**

**W**hat is: **W**ho be to all our righte-  
ousnes, if it be iudged, mercy bea-  
linge taken awaye, or set asyde.

**W**hat manner of worlde is that,  
whiche can not abyde the censure  
of Gods iudgement, nor be deliuer-  
ed from condemnation, but thro-  
ugh mercy onely: withoute all  
doubt, better it is for vs to confesse  
our sinnes to the Publicane, than  
to glorie, boast & bragge of our me-  
rites to **h** Pharisee. Such are our  
merites, **h** the confession, & acknow-  
ledging of our sinnes, ought to be  
preferred before **h** nūbzing of the.  
**B**ernard doeth not in this poynte  
disagree from saincte Augustine.  
For, these are his wordes.

**Aug. de. S.**  
**virg. ca. 43.**

**P. II.** **Sec**

The iustification

Bernardus  
in sermone  
perfecto om-  
nium sancto-  
rum. 1.

Sed quid potest esse omnis iustitia nostra  
coram deo? Non iuxta prophetam, velut  
panus menstruate reputabitur, et si de-  
stricto iudicetur, iniusta inuenitur omnis  
iustitia nostra: et minus habemus. **Quia**  
ergo de peccatis erit, quando accipietur  
dem per se poterit respondere iustitiar.  
Propterea enixe cum propheta clamantes  
non intres in iudicium cum seruo tuo, o  
domine: nam non iustificabitur in cons-  
pectu tuo omnis viuens, tota humilitate  
ad misericordiam fecitamus, qui sola  
potest saluare animas nostras.

Isa. 64.

Psal. 143.

What is to saye: But what can  
al our righteousness be before god?  
Shall it not, according to the pro-  
phette, be counted as a filthy  
bloudi cleane? And if it be a right-  
lye iudged, that not al oure righ-  
teousnesse bee sonde vanyght-  
ouse, and haunge lesse, than it  
oughte to haue: What shall then  
become of our spys, if our righte-  
ousnesse; canne not answer by it  
selfe? Therefore cryinge earnest-  
lye wyth the prophete: Enter not  
in to iudgemente, o worde, wyth  
thy seruante, for, in thy syght no  
man liuinge shall be iustified, let  
be wyth al humilitey, haue oure re-  
course

course vnto mercede, whiche alone  
 is able to save our soules. But go  
 to, al these golde sayings being lai  
 ed a side, let vs compare the inesti  
 mable glozpe of yfse euerlastinge,  
 and of endeleffe felicitye, not one,  
 yf with oure good woorks, be they  
 neuer so glorious and exelent, but  
 also with the afflictions, troubles  
 persecutions and aduersities, that  
 we do here suffer for Christs sake,  
 what shall we finde in them, that  
 is able too counterpease the vn  
 speakeable loyes that are laied vp  
 for the electe and chosen of God?  
 For, thus sayeth sainte Pape: **Rom. 8.**  
 I coumpt, that the afflictions of this  
 presente tyme, are not woorthye  
 of the glozpe, whiche shall be shew  
 ed vnto vs.

**C W I L A.** Nowe one thing  
 doe I learne by that whiche hath  
 bene spoken, of the merites of our  
 owne woorks. And that is this:  
 Wilt that God in geuing vs vnto  
 life euerlasting, doeth not respect  
 H. iii. 02

or regard the dignitie of our good  
 woꝝkes: howe can the doctrine of  
 them stande, which do appoint de-  
 grees of loye and felicitie in heaue  
 affirming that we shal there excel  
 one an other in gloꝝye? This is  
 most sure that we obtaꝝn heauely  
 felicitie by the mere mercy of god.  
 And therfoꝝe, this diuersitie or  
 difference of rewards must depend  
 or hange of the mercy of God, and

Wherup, not of oure owne woꝝkes.  
 on they **P H I L A**, We see that they  
 grounde whiche mayntaine the contrarie,  
 the selues do ground them selues byon this,  
 that do that we do by oure good woꝝkes,  
 appoynte deserue life euerlastinge, as they  
 diuersity, saie, *ex condigno*, or accoꝝdingely.  
 es or de, Which thing, if we wold graunt,  
 grees of then withoute all controuersye,  
 gloꝝye God shoulde set me vnrighteous,  
 in the life if he shoulde not geue greater re-  
 wards to those, that haue, labou-  
 red, merited and deserved moze  
 than the other. But let vs come to  
 the scriptures. Fyꝛste, a penye  
 is

Matt. 20.

is equally geuen to those, that laboure in the vineyards, although some of them, came at thye of the clocke, some at nyne, and some at eleuen, and when they began to murmur, the father of the house should stoppe their mouths sayinge, that he did iustelye. Secondely the Apostell affirmeth; that 1. Cor. 15. God shall be all in all. And when our sauiour Iesus Christ speaketh of the reward of the righteous. The righteous sayeth he, shall shine as the sunne in the sight of God. But there is no greater Mat. 13. light, than the light of the sunne: and no manne shall enter in to the kingdome of heauen, excepte he be righteous. They shal then haue all the light or brightnesse of the sun, that is lyke or equall glorie. Again, our sauiour Iesus Christ reasoning with the Saducees of yre, Luc. 20.urrectio, doth say, y we shalbe like vnto the Angells, neither goeth he any farther or appointeth any de.

H. liii. grees. &c.

Mat. 19.

1. Cor. 6.

Besides this, that there be diuers  
 and sondye differences betwixt  
 the Sayntes here in this life, that  
 cometh by the reason of the flesh,  
 that they carye aboute, and the  
 more or lesse that they be addicted  
 vnto it, the more or lesse they doe  
 profite in the regeneration: but  
 when in the lande of the liuinge,  
 all the corruption of our flesh shal  
 be taken awaye, we shal be per-  
 fecte, neyther shal there be any  
 cause, whye the one shal be more  
 letted than the other fro the recey-  
 uinge of the heavenly glorie. Did  
 not also our sauoure Iesus Christ  
 promysse vnto his Apostles, that  
 they shoulde set vpon . xiiij. seates,  
 and iudge the . xiiij. tribes of Israel:  
 And did not Paule make the Co-  
 rinthians, and with them all the  
 faythfull beleuers, partakers of  
 this rewarde, when he sayeth: do  
 ye not knowe, that the saynts shal  
 iudge both the world, and also the  
 Angells: These places do playn-  
 ly

we take awayne all diuersities of  
rewards or degrees in glorye.

**ALBION.** Whye then doeth  
the Apostel say: There is an other  
glorye of the sun, & an other glorye  
of the moone, and an other glorye  
of the starres. For, one starre dif-  
fereth from an other starre in glo-  
rye, so also is the resurrection of  
the deade. Doeth not he shew here  
a diuersitye of rewards, and that  
after the blessed resurrection some  
shall be moze gloryous than the  
other.

Obiect. 11.

1. Cor. 15.

Answer

**W. B. J.** we go cleane from the  
meaning of the Apostel. For, there  
he doeth proue, that as the sunne  
and the moone beinge of one sub-  
stance do differ in dignitie; so in  
the resurrection, oure bodies al-  
though they shall be the same in  
substance, yet they be now, yet shall  
they haue moze excellent qualities  
than they haue now at this pre-  
sente. And that the like muste be  
vnderstanded of the comparison of

W. B.,

the



the starres, it is euident and plain  
by the conclusion that Paule doth  
inference or bringe in sayinge: The  
bodye is solwen in corruption, and  
is raysed in incorruption, it is so-  
lwen in dishonour and is ray sed in  
glozpe, it is solwen in weakenesse,  
and is ray sed in power. All be by  
it doeth miche playnly appeare,  
that this diuersitye oughte onelye  
to be taken for the diuersitye, that  
is betwixte the bodye, which we  
shal put of at our death, & the body  
that shall be restozed agayne, ney-  
ther can anye thinge be here con-  
cluded of anye difference or dyuer-  
sity, that shall be betwixt the bles-  
sed or glozified bodyes. Chrys-  
t doeth onelye speake generallye of  
this thinge, when he sayeth, that  
we shall all be lyke vnto the Ang-  
els. Agayne, the holye Apostell  
sayeth, that when oure sauoure  
shall come downe from heauen,  
he wyll chaunge and transforme  
oure vyle bodyes, and make them  
lyke

Luc. 20.

Phi. 3.

I like vnto his glorious body, what  
 vnderstye of glorie (I praye you)  
 can there be, when all our bodyes  
 shall be made like vnto the glory-  
 ous bodye of Christ. How be it, I  
 wil not be to precise in this matter  
 least I shoulde seeme too aspyre  
 anye thyng rashely. And yet this  
 wyll I warne the Godlye of, that  
 although they do with some of the  
 fathers graunte that there be de-  
 grees of glory in the lyfe to come,  
 yet let them beware and take heed  
 that they doe in no wyse attribute  
 the same vnto the merites, and de-  
 seruinges of menne. For, that wyl  
 to do to muche insurpe and wrong  
 vnto the glorye of the grace of  
 God.

**ALBION.** Doeth not Paule  
 wyte, that it shall be rendred vnto  
 euery mā accordyng vnto his wor-  
 kes: Again these, I am sure are his  
 wordes: we must all appear before hys  
 iudgemēt seat of Christ, & euery mā  
 may receiue hys thyngs which are don  
 in

To attri-  
 bute anye  
 parte of hys  
 heauenly  
 felicity &  
 glory, vnto  
 the me-  
 rits of mā  
 it is to  
 be iniu-  
 rious vnto  
 the glo-  
 ry of the

grace of  
 God.

Rom. 2.

2. Cor. 5.

Object. 12.

in his bodye , accoꝝdinge to that  
he hath done , whether it be good  
oꝝ euill. These woꝝdes do playn-  
ly testifie, that euery manne shall  
receaue a rewarde accoꝝdinge to  
his labour.

Answer

**P H I L A C.** We do gene-  
rallye vnderstand this of the elect  
and reprobate , and of their gloꝝy  
and dampnation. So doeth Paull  
expounde it, in the Epistell to the  
Romayns . And Christ him selfe,  
in the sentence that he shall geue  
at his last iudgemente, doeth suffi-  
cientlye declare , what this scrip-  
ture meanethe : when he calleth  
them that be at his right hande to  
his kyngedome, and sendeth those  
that be at his lefte in to the syer e-  
uerlasting that is prepared foꝝ the  
deuyll and his Angelles. Nowe,  
as touching the woꝝks of the elect  
ye haue learned already, that when  
God rewardeth them he crowne-  
th in them his owne giftes . But as  
foꝝ the reprobate, the do accoꝝding  
fo

Rom.2.

Math.25.

to the frutes of their wycked and  
 vnbeleuinge hartes, receaue eter-  
 nall dampnation, which is the re-  
 ward of vnbelief. For other thing  
 can we learne of those places that  
 ye haue alleadged.

**ALB3M.** I am sure ye **Object. 13.**  
 will not deny, but that these be  
 Daniels words.

*Quia alios docuit, erunt et splendor fir-  
 mamenti, quique adiustitiam alios in-  
 struit, et stelle fulgebunt.* **Daui. 12.**

That is too saie: They that  
 teache other, shal be as the bright-  
 nesse of the firmamente, and they  
 that instructs other vnto righte-  
 husnesse, shal shyne as the starres.  
 Looke what differencethere is be-  
 twixt the brightenes of the firma-  
 mente, and the brightnesse of the  
 starres, the same shall be euen be-  
 twixt those that teache. For,  
 they, that by their dilgente tea-  
 chinge shal wyne and bring ma-  
 ny to righteousnesse shall shyne  
 as the brightnesse of starres, the  
 other

other that haue lesse laboured in the loydes vineyarde bypnyng on lyas the byghthenesse of the firmamente.

Answer

I ge expo  
sition of  
Daniels  
wordes.

PHIL A. As touching Daniels wordes where he sayeth: Gaue that sleepe in the duste of the earth shall awake, some to euery lastinge life, and some to shame and perpetual contempt. And they that teach, shall shine as the brightnes of the firmament, and they that bring many to righteousness, shall shine as the starrs for euery euer. To make lytle or nothing for this matter. For (as it happeneth many times in the scriptures) in one perious or sentence, the same selfe thynges are repeted the seconde time, which wer spoken first. The difference that semeth here to be assigned or appoynted, is of the firmamente and of the starrs. But syth that they that teache, and they that instructe and bringe other to righteousness, be all one, and  
are

are conspned vnder one degree:  
after the verve iudgemente of the  
aduersaryes, diuers rewardes are  
not gve vnto them, syth that they  
laboured both in one thing. Ther-  
fore it is most manifest and playn,  
that the same is repeted agayne,  
which was already spoken befoze,  
but more playnlye.

**Q. 1.** But why doeth Danseil **Question**  
make mention of the ministers or  
teachers, rather than of the rest?  
**A. 1.** Because that aboue all  
other, they be subiecte to perse- **Answer**  
cution and trouble, and therefore  
they haue most neede of comforte,  
that they may with a good courage  
take vpon them, this moste parti-  
lous, and troublesome office, and  
perseute in it to the ende. But it  
can not be proued therby, that like  
rewardes are not promised vnto  
the other, sith that oure sauloure  
Jesus Christe doeth expressely as-  
firme, that the righteous shal shine **Math. 13.**  
as y sunne in the kingdom of god.

Again

Note.

1. Cor. 3.

Obiect. 14.

Hier. in. 12.  
ca. Dani.

Answer

Agayn, that some wyne or bying  
more than some, vnto righteous-  
nesse, that oughte not to be attri-  
buted to the conynge, industrie  
or labour of men; but vnto him,  
that by openinge the hearts of the  
heareers, doeth geue the encrease,  
the Apostell hym selfe sayinge.  
Peptber he that planteth, nor he  
that watreth is any thyng but the  
Lorde, whiche getteth the en-  
crease.

A L B I O R. Pet Jerome  
expoundinge this place, sayeth:  
¶ wheras many do aske, whether  
the godly vnlearned, and the godly  
learned shall haue the lyke glory.  
Answer may be made vnto them  
after the translation of Theodotus  
that the one shall be as the firma-  
mente and the other as the star-  
res.

PHIL ALETHES, But no  
such thinge, canne be gathered of  
the translation, whiche is after  
the Hebrew. For, in it we haue  
playn

playnlye these wordes:

Porro doctores splendebunt vt splendor  
firmamenti: et qui multos ad iustitiam ad  
ducunt, vt stellae sepiternis temporibus.  
Which we may english after this  
maner: and the teachers shal shine  
as the firmamente, and they that  
bringe manye to righteousnesse,  
shall shine as the starres wordes  
without ende. Who doeth not see,  
that all one thyng is meante in  
bothe closes, sauinge that in the  
laste, the mattyer is made moze  
playne:

A L B J D B. We wyll graunt, Object. 15.  
I am sure, that there is a diuersity  
in the punishmentes of the repro-  
bate, it foloweth then that there is  
also a diuersitye in the rewarde  
of the electe and chosen. And that  
the punishmentes of the reprobate,  
be not all one, it maye easelye be  
proued by the wordes of our sa. Math. 23.  
vpon Iesus Christ, where he sa-  
ith, that it shalbe easier at the day  
of iudgemente for them of Tyre  
J. i. and



and Sydonne, than for them of  
Corozam and Bethsaida, and for  
them of Sodome and Gemoze,  
than for them of Capernaum.

**Answer**

**PHILA.** The argumentes  
that be made a contraries, do not  
alwaies necessarily conclude. For  
why? This kinde of argument do  
manye tymes deceyue. As if one  
shoulde saye or reasonne after this  
sorte: A man can kyll hym selfe,  
ergo he can make hym selfe to lyue.  
Manye other instaunces myghte I  
brynge, but for shorthe sake,  
I do passe them ouer. Well go to:

**Whi ther**  
is a diuer  
sity in the  
punish-  
ments of  
the repro-  
bate and  
non in the  
rewardes  
of thee-  
lecte and  
chosen.

I graunte that there is aduersity  
in the punishmentes of the repro-  
bate. And why? Because, that they  
do by theyr vnbeliefe and frutes of  
the same, deserue those punish-  
mentes of hell fyre: but it can not  
be truly sayed, that the electe and  
chosen doe by theyr woordes merit  
or deserue the endlesse ioye and  
felicitie of heauen. Therfore there  
is a verie vnylike reason in these  
con-

contraryes.

**A L B Y D P.** What meaneth  
Chryſte, when he ſayeth: There be manye manſions in my fathers  
houſe? Doeth not he thereby ſigni-  
fy a difference or diuerſitye of re-  
wardez?

Object. 16.

Ioa. 14.

**P H I L A L C.** If Chryſte  
had ſayed: There be diuers dwel-  
linge places in my fathers houſe:  
yours ſayinge myghte haue ſome  
coloure. But he ſayed: There be  
manye dwellinge places! tohere-  
of no diuerſitye at all canne be ga-  
thered, but rather, that there is  
rowme ynonghe for all his electe  
and choſen bee they neuer ſo ma-  
nye. For, we muſt not groſſelye  
ymagyne that there bee ſondrye  
chambers or parlours in heauen,  
ſome beyng more glozyous than  
ſome, but that wher ſo euer Chryſt  
oure headd be, there we ſhal  
be alſo wpth him. As he him ſelfe  
doeth teſtify ſayinge:

Answer

Ioa. 14.

I. ii.

3

I wpll come agayne, and receaue you vnto my selfe, that where I am, there maye ye be also.

Obiect. 17.

**A L B I D P.** I remember, that ye sayed afoze that accordinge to oure sauoure Iesus Chzistes woordes, we shal be like vnto Angells. But ye can not deny, but that ther be diuers orders and degrees, amonge them. For, some are called Archangells, some, Thrones, some Dominions, Principallities, & powers. Syth then that we shal be lyke aungells, and among them, there be such diuers orders and degrees: it can none other wyse be gathered, but that there shall be a diuersitye or difference of glozys amonge the sayntes.

Answer

**PHIL A.** As touchinge Angelles, the scripture doeth nowe confesse, that they haue diuers orders, principallities, dominions and powers amonge them selues, because, that as long as we do liue in this wicked worlde and vale of my,

miserie, they are appoynted to be  
 ministers and helpers vnto vs, as  
 we reade in the Epistell to the He- <sup>Heb. 1.</sup>  
 bryewes. Yea they be also appoin-  
 ted too be as it were rulers ouer  
 common wealles, and kingdoms, <sup>Dan. 10.</sup>  
 as Daniell doeth testifie, they are  
 also keepers of men, and coman-  
 ded of God to wayte vppon them, <sup>Psal. 91.</sup>  
 whereof it cometh, that our saui-  
 our Iesus Christ doeth saie of the  
 children, that their Angells doe <sup>Math. 18.</sup>  
 alwayes see the face of their father  
 that is in heauen. But when in  
 the kingdome of Christ, all things <sup>1. Cor. 15.</sup>  
 shall be pacified, these seruices or  
 ministeries, as vnnecessarie and  
 superflue shall be abolsyhed. Read  
 for that, the .xv. chapter of the first  
 Epistell to the Corinthians. If so  
 be then that the diuersitye that is  
 now amonge Angells by reason  
 of the sondye offices and ministe-  
 ries, that they be appoynted vnto,  
 for the preservation of the electe,  
 and chosen, shall cease, at the re-  
 surrection of the righte-  
 ous.

urrection of all flesh, what should  
we dreame of anye dyfference or  
diuersitye, that shoulde be amonge  
vs then, sayth that Chyist dyd with  
so playne wordes affirme, that we  
shall then be like Angells?

- Object. 18. **A L W E D D .** I wyll not yet  
geue ouer . Who so euer (sayeth  
Math. 5. Chyist) shall obserue , and teache  
the commaundementes , the same  
shall be called greate in the king-  
dome of heauen. He sayth besides,  
Mat. 13. that the cozne that dyd falle in too  
good grounde , did bringe forth the  
frute, some an hundred folde, some  
Math. 25. sixty folde, and some thyrty folde.  
And in the parable of the talents,  
we reade, that the seruaunts were  
recompensed accoordinge, to the di-  
uersitye of the gaynes . Agayne,  
2. Cor. 9. are not these Pauls woordes : He  
Math. 23. that soweth sparinglye shall reape,  
also sparinglye , and he that so-  
weth liberallye shall reape also li-  
berallye : Chyist sayed likewise to  
his disciples; he that wyll be grea-  
test

test amonge you, let him be least.  
These places, I trowe, do suffi-  
cientelye teache, that there shall Luc. 22.  
be a diuersitye, after the glozify-  
ing of the chyl dren of God.

**PHIL ALETHES.** To the Answer  
first we dop aunswer, that by the to the. 4.  
kingdome of heauen, the churche of Math,  
of God, is vnderstanded wher thei  
oughte to be in moste estimation,  
that both teache spncerely, and do  
by thei lyfe, and conuersation,  
expresse that, which they do teach.  
And also in ecclesiastycall electi-  
ons, they oughte to be preferred  
besoze the other, and they to be re-  
lected and put backe, that do both  
bzeake the commaundementes,  
and teache other also to doo so.  
Onlesse, ye wyl say, that they that  
lyue wyckedlye, and teache other  
both by thei woordes and exam-  
ple too transgresse the commaun-  
dementes of God, shall enioye e-  
ternall felicitye, whiche were a  
gagynst all reason.

J. iiii.

And

**Answer** And as for the parable of the sede,  
**to the pa-** whereof parte did fall in to good  
**table of** grounde: anye manne can easelye  
**the sede.** perceaue, that it pertayneth vnto  
**Mat. 13.** the state of this p'sente life, and  
 that thereby it is signified that the  
 woꝛde of God doeth not byynge  
 sooth frute in lyke, in al the God-  
 lye. Likewise the parable of the  
 talentes, doeth certifye vs, that  
 they, that vse well the gyftes of  
 God, in them the grace of god shal  
 daylye increase, yea they shal be  
 made woꝛthy to be rulers ouer  
 muche, that is to saye, euery daye  
 they shal be made moze able to re-  
 ceave spirituall gyftes. Neyther  
 canne the place, that ye haue al-  
 leadged oute of the seconde too the  
 seconde Coꝛinthians be otherwyse vnder-  
 stood. For, we do commonlye  
 see that they that be Godly liberal  
 in giuinge of almes, do not onely  
 abounde in spirituall gyftes, but  
 haue also by the blessinge of God,  
 theyꝝ tempoꝛall rychesse wonder-  
 fully

**To the**  
**parable**  
**of the ta-**  
**lentes.**  
**Mat. 25.**

**To the** canne the place, that ye haue al-  
**place of** leadged oute of the seconde too the  
**seconde** Coꝛinthians be otherwyse vnder-  
**to the Co** stood. For, we do commonlye  
**rinthians.** see that they that be Godly liberal  
**2. Coz. 9.** in giuinge of almes, do not onely  
 abounde in spirituall gyftes, but  
 haue also by the blessinge of God,  
 theyꝝ tempoꝛall rychesse wonder-  
 fully

fullye encreased and augmented,  
 that they maye the better exercise  
 theyr Godlye liberalitie towarde  
 the poore members of our sauour  
 Iesus Christ. Which is accordyng  
 to the sayinge of the wyse manne, Prou. 3.  
 Where he saith: Honour the Lord  
 with thy ryche (but how canne  
 we honour the Lord wyth oure  
 ryche, but by refreshinge his son  
 Iesus Christe in his hymnes?) so  
 shall thy barnes be fylled with a-  
 boundaunce, and thy wyne pres-  
 ses shall burste with newe wyne.  
 And where Christ sayeth to his A. To the  
 posselles: he that wyll be greatest place of  
 amonge you, let him be leaste, the the. 12. of  
 same can not be applied, but to the Luc.  
 churche of God, where they ought  
 too be counted greatest, that be-  
 inge endued with mosse excellent  
 gyftes, and bestowinge the same  
 to the edifyng of the faythfull con-  
 gregation, to behaue them selues  
 most humblye.

¶ A L B I D P. I fynd this wzt.

I. b.

ten

Obiect. 19.



**Apoca. 14.**

ten in the Apocalypse or reuelation of Iohn: I hearde a voyce from heauen, as the sound of many waters, and as the sounde of a great thunder, I harde the voyce of harpers, harpinge vpon theyr harps. And they songe, as it were a new songe befoze the throne, and befoze the.iiii. brastes, and the calders, and no man can learne that song, but the hundreth fortye and foure thousande, which were boughte frome the earth. These are they, whych are not defyled wyth women:

For, they are virgines, these folowe the lambe, whether soeuer he goeth. Here we see, that onely those hundreth fortye and foure thousande, whiche afterwarde he calleth virgines, coulde synge the newe songe, and folowe the lambe, whether so euer he goeth. whereby it doeth appeare, that they haue a pzeeminence aboue all the rest, and that they doo also excell

sell other in glory.

**PHILALE.** By this limit number of an hundred forty and four thousande, is vnderstanded, the insynnitte number of the electe and chosyn of God, which alone canne synge the new sounge.

Answer

Who thet  
be that  
can synge  
the new  
sounge.

For, the elect only canne praisse and laude God, neyther canne any say, that Iesus is the Lord, but by the holy ghoſt, whereof all the reprobate are boord.

1. Coz. 12.

And it is sayed that they are vyrgines, and haue not defyled them selues wyth women, not true elect because that they haue lyued oute of holye wedlocke, whiche, as the virgines. Apostell sayethe, is honourable amonge all menne, but because that the churche, and sayethfull congregation, haue bene by the Apostelles, and now is by theyr doctryne prepared for one husband, and presented as a pure virgine to Chyſt.

Why the  
by the  
true elect  
are called  
virgines.  
Feb. 13.

1. Coz. 12.

They

Prout. 4.

What it  
is to fo-  
low the  
lambe  
whether  
so euer he  
goeth.

Thet are therfoze called vīrgīnes,  
because y after they were brought  
to Chysle, and sanctified thzough  
saythe in his bloude, and also wa-  
shed and iustified, they neuer defil-  
led them selues with that straunge  
woman, which the wise man doth  
speake of, that is to say, with any  
straunge doctrine of stinkinge ydo-  
latrye, and of other superstitious  
wozshippings and seruices of god,  
but haue kepte their myndes pure  
and chaste vīrgynes vnto Chysle  
theyr husbāde vnto whome they  
were maryed wyth a sincere and  
pure sayth. Theese be they that  
folowe the lambe whether so euer  
he goeth. For, as whyles they a-  
byde here in the woꝛlde, Chysle on-  
ly is their treasure, theyr ioye, and  
coumfozte: in him onely they put  
theyr confidence, and truste: and  
whether soeuer he calleth them by  
his doctrine and erample, they be  
be alwayes readye to folowe him,  
though it be to a most cruell death,  
to

to gloze him with all: so in the o-  
ther woꝛlde, they be neuer separa-  
ted from him. For, where soeuer  
Christe is, there shall his minister  
oꝛ seruaunte be also. But all the  
elect and chosen of god, are Christs  
ministers and seruaunts, therfoze  
where so euer he is, there shal thei  
be also. Howe maye ye perceaue,  
how little this place of ꝑ reuelati-  
on, can helpe them, that maintayn  
this diuersitye of rewardes in hea-  
uen.

**AL.** Are not all the fathers, **¶ Object. 20.**  
þaye you, of this opinion: Again,  
wyll not men be made moze slacke  
to doe good woꝛkes, if they once  
vnderstande, that there shall be no  
diuersitye, oꝛ difference of rewar-  
des in the lyfe to come.

**PHI.** As for the fathers we do **Answer**  
confesse and graunt, ꝑ they haue  
appoynted suche diuersitye oꝛ diffe-  
rence of rewards. But herein lieth  
the whole controuersye, whether  
this canbe pꝛoued by the infallible  
testis

Jerome.

testimonies and autotypes of the scriptures or not. Agayne, they do not speake of it, all after one sorte. For, Hierome, when in his Epistels he did commend we do whode, and was come to that poynte, that he must needs make a comparyson, betwixte the we do we and the virgynne, he doeth playnelye saye, that he wyll not gladlye appoynte any diuersity or difference betwixt the Sayntes: and yet in other places, he wyll seme to be an earnest mainetainer of these differences. And whereasse saye, that men by this doctrine are made moze remysse, neglygente, and slacke to do good woorkes, I haue aunswered you alreadye, that the electe and chosen of God, be wont at all tymes, to doo good woorkes for the loue that they beare to God, and to theyr neyghboure, and so to shewe theyr obedience towarde the sacredde word and holy commaundements of

of theyr beauenly father, without  
anye respecte of recompence or re-  
warde, and that they, that doe o-  
therwyse are but mercenaries and  
hypocrytes.

**Q. D. I. M. V. S.** And shall the Question  
blessed virgine Mary, the mother  
of oure sauour Iesus Christ with  
the Apostels and martyres, be in  
no higher gloze than the rest?

**P. P. I. A. L. C. E. T. H. C. S.** That Answer  
I leaue to the vnsercheable iudge,  
merites of God, who (if it had ben  
necessary for our saluation) would  
haue certified vs of it in his word.  
But in the mean seasõ this ought  
to be learned of all men, that if in  
the lyfe to come any do excell other  
in glozi, it is not by reason of their  
workes merites or deseruinges, but  
the same doth altogether come  
of the mere mercye, grace and  
goodnesse of God, who doth most  
lyberallye crowne in them bys  
owne gyftes, as it hath ben suffi-  
cientlye pꝛoued before.

**Q. L.**

**ALBION.** This haue I  
 learned of our talke and commu-  
 nication. Fyrt that we are iustifi-  
 ed freely, that is to saye, deliuered  
 from synne, from eternall damp-  
 nation and euerlastinge death, and  
 pronounced righteous, befoze the  
 iudgement seate of almighty god,  
 throughe sayth onelye in our saui-  
 our Iesus Chyiste, withoute any  
 merites, or deseruinges goynge  
 befoze, and that as all the woꝝkes  
 that we do, afoze we be iustified, I  
 meane, afoze we bee grafted in  
 Chyiste throughe faetb in him, and  
 made liuely members of his body,  
 are nothyng elles in the sight of  
 God but synnes: so after we be  
 once iustified, and made throughe  
 sayth bꝛanches of that true vine,  
 we must not remayne bareine and  
 vnfrutefull trees, but wee muste  
 brynge foorthe the frutes of oure  
 sayeth, we muste abounde, and as  
 it were, flowe in all kinde of good  
 woꝝkes, that God hathe pꝛepared  
 for

The epi-  
 logus or  
 conclusio.

Joan. 15.

Eph. 2.

foz vs to walke in, whereby wpll  
wozkes that is wo2ks, of mannes  
inuentiō, hauing no sure ground  
o2 fundatiō, no2 yet any pzomise  
in Goddes booke, are cleane ouer-  
thzowen. Secondly, it hath bene  
declared, that not all they, that do  
those wo2ks, which in them selues  
are good, doo by and by deserue **Thre**  
the pzayse and commendatiō of so2tes of  
good wo2kes o2 of well doynge, people  
foz as muche, as they do them, ey, which al-  
ther foz to be glozifyed of men, o2 thoughe  
foz hope of rewarde, o2 fo2 feare of they do  
eternall punysshement, and not foz good wo2  
the loue only that thei beare to god kes do not  
and to they2 neyghboure, o2 foz to deserue f  
shewe they2 obedience towarde's pzayse of  
Goddes holye comaudementes. welldoing  
**Wherethoughe**, occasiō was  
geuen, to shewe the causes, that  
should moue vs to do good wo2ks,  
althoughe there were no hope at  
all of rewarde: and also the causes  
whye the wo2kes of those that be  
grafted in **Chziste** by fayeth (al-  
though



though in them selues they be most vnperfect) do please God & are acceptable in hys syghte. Afterwardes, ye spake of merits, prouinge mooste stronglye, that although we were able to do what so euer God hath commaunded vs, yet we ought to coumpte oure selues vnprofitable seruauntes, and that we haue done but our duetye, and yet notwithstandinge, that oure good woorkes, whiche beinge members of Chryste, we doe accordeinge to the prescripte and rule of Goddes woorde, shall be crownded and rewarded, not for their owne dignitie and worthynesse, or for anye perfection that is in them, but because that the perfecte obedyence of Chryste, shall be imputed vnto vs for our owne, and thereby all thinges, that be wantinge and lackinge in vs, mooste aboundantlye supplied, by reason of the fellowshippe, that wee haue throughte sayeth in the only begotten sonne of

of God : And also because of the promises, wherby God is become debtoure vnto vs . Laste of all , ye haue proued by manyfest textes of the scriptures , and by answering all objections , that could be made to the contrarpe , that we shall be alone , and receyue alone reward , in the resurrection of the righteous , and if there shall be any degrees of glozpe (whiche thinge can not well be proued by the scriptures) that oughte in no wyse too be attributed vnto the merittes , and deseruinges of men , but to the only mercy , goodnesse , and grace of God , declared vnto vs in his sonne Iesus Christ and taken hold vpon by faith in the merits of his death , passion , and bloud shedding .

*PHIL A.* This in dede is the summe of our talke , that we haue hadde at this ptesente . We haue well remembred the pighte of the whole matter . Whych is a token of a ppegnaunte wyte , and

The iustification

good memoꝛye . God of his good-  
nesse , vouchsafe to encrease in you  
these his excelente giftes , and too  
heape you wyth all heauenly bles-  
singes , that ye maye by embza-  
cinge the true religion, by aduann-  
cinge and fartheringe of it , be an  
exāple vnto al the whole woꝛld.

DYDI. God of his mercye  
vouchesafe to graunt it.

EVTR APELVS.

A M C P , a  
men.

fr  
al  
th  
Q  
A  
na  
Ab  
af  
fa  
An  
An  
fol

**CHERE BEGINE**  
**neth a Table, Whereby**  
**ye maye fynde spedelye, all**  
**the p<sup>r</sup>incipall matters contey**  
**ned in this booke.**

(?) **C::D** (?)



**Thelkes what they**  
**are.** folio. 2.

**A p<sup>r</sup>incipall note to**  
**whome the Apostell**  
**did w<sup>r</sup>ite.** fo. 8.

**Althoughe we haue not in the**  
**scriptures this word sola, only o<sup>r</sup>**  
**alone, yet haue we many wordes**  
**that be of lyke force.** fo. 13.

**An euasion of the enemies.** fo. 24  
**A golden sayinge of saynte Ber**  
**narde.** fo. 55

**Abraham was iustified. 30. yeares**  
**afore the offeringe of his sonne I**  
**saac.** foli. 7.

**Answer to the 5. of Math.** fo. 68.

**Answer to the parable of the sede**  
**folio.** eodem.

**C**

## The Table.

Christ onely hath satisfied to the  
iustice of God. fo. 6.

Christe is a sufficiente expositor.  
of his owne wordes. fo. 27

C

Cruel woordes do declare the malici-  
ousnes of oure hartes. fo. 45.

F.

From whence this worde iustifi-  
care to iustifie hath bene bozowed  
and what it signifyeth. fo. 4.

Faith is not taken of the Apostels  
in one signification fo. 9.

Gardiners obiection agaynst doc-  
tor Barnes. fo. 28.

Good intentes. fo. 37.

God hath no profit by anye good  
worke that we can do fo. 506.

H.

Howe the scriptures are alraged  
by the enemies of the truth. fo. 27

Howe oure good intentes whiche  
haue no waraunt in Gods worde  
are rewarded. fo. 39

How earnestlye the causes aboue  
reherfed oughte to moue vs to doe  
good woordes. fo. 49.

## The Table.

**I**

Justification is taken awaye altogether frome the lawe of Moyses and attributed vnto sayth fo. 11.  
If it be an heresy to say that sayth only iustifieth all the auncient fathers be heretikes. fo. 31.

If any do excell other in glozpe after this lyfe, it is not be reason of theyr merites fo. 72.

Justification wherby we are deliuered from sinne is necessarye vnto vs as long as we liue. fo. 25.

In doyng of good woorkes we muste folow the example of Chyist folio. 44.

**M.**

Mercenaries & hirelinges. fo. 43.

**O.**

One text must geue place to many folio. 10.

**P.**

Peace of conscience doeth exclude wauering or doubtfulness of mind folio. 32.

**S.**

Paulo standethe in defence of hys  
B. liii. disc.

## The Table.

disobedience.

folio. 39.

Similitude.

fo. 56.

II.

The maliciousnes of the enemies  
of the truth. fol. 7.

The Popes kingdome is a kinge  
dome of lyes. folio. 4.

They that are iustified by woꝝkes  
are able oꝝ must be be able to aun-  
ſwere fullye to the iustice of God.  
folio. 5.

The offeringe of Isaac is a testy-  
monye of the fayth and righteous-  
nesse of Abzaham. fol. 8.

This woꝝd to iustify is other wise  
taken of Paul then of James. fo. 9.

To attribute iustificatiō vnto any  
merites goyng befoze is a deroga-  
tion of the grace of God. fo. 12.

The enemies of the truth are to be  
likened to the Arians. fol. 15.

The purpose of God doeth exclude  
all merites and deseruinges from  
the iustification of man. fo. 17.

The fathers were to be blamed y<sup>e</sup>  
do asseyꝛme fayth onely to iustify if  
that

## The Table.

that doctrine wer not true.	fo. 24
The hystory of Cornelius	fo. 30
The frutes of iustification.	fo. 31
The firste frute of iustification.	folio. eodem.
The 2. frute of iustification.	fo. 32.
The certaynety of Gods promise.	folio. 33.
The .4. frute of iustification.	fo. eodem
The .5. frute of iustification.	fo. eodem
The common doctryn of preachers touching good woꝝks.	fol. 35.
The deuill did peruerter the ende of our creation which Chyist restored agayne.	fo. eodem
The woꝝks of the papistes.	fo. 36
They that are enemies of the pa pistes good woꝝks are enemies of synne, and of most detestable abho mination.	fo. 37.
Terrible and dreedefull hystories.	folio. 38.
The order that god had appointed touchinge the Arke.	fo. 39.
The hystorye of Saul.	fol. 40
The vntrue repoꝝte of the papistes	folio
h. v.	



## The Table

folio.	43.
They þ woꝝke foꝝ feare are lewde seruauntes.	fol. 44.
The causes whye our good woꝝkes do please God	fo. 47.
The causes why we canne by our good woꝝkes merit no part of our saluation	fo. 51.
The imperfection of our woꝝkes.	folio.
	57.
The inestimable gloꝝye of lyfe eꝝ uerlastyng doeth cutte awaye all merites	fo. 59.
To attribute any parte of the hea- uenly felicitye and gloꝝye vnto the merits, of men it is to be iniurious vnto the gloꝝye of the grace of God	folio.
	61.
The exposition of Daniels woꝝds	folio.
	63.
The diuersity that now is among Angels shal cease at the generall resurrection of the righteous.	fo. 67
To the parable of þ talents	fo. 70.
To þ place of the. 2 to þ Coꝝ.	fo. 70.
To the place of the. 22 of Luc	fo. 99
The	

## The Table

The epillogus or cōclusion. fo. 200.

Thre sortes of people althoughe  
thei do good woꝝks do not deserue  
the praise of wel doinge fo. 73

The perfecte obedience of Chꝛiste  
is imputed vnto vs. foli. 73.

¶

Was smitten of the Lord fo. 39.

Wayn shadowes of men fo. 47.

¶

Why ther is a diuersity in the pu-  
nishmentes of the reprobate and  
non in the rewarde of the elect and  
chosen. foli. 65

Who thei be that can sing the new  
songe. foli. 70.

Why the true electe are called vir-  
gines foli. eodem.

What it is to folowe the lambe  
whether soeuer he goeth. fo. eodem

Who thei be that stoume at the doc-  
tryne of pꝛedestination. foli. 7.

We ought not foꝝ the feare of men  
to hyde the truth fol. 3

What scope or marke we oughte  
to shote at in settinge fooꝝth þ doc-  
trine of iustification of sayth. fo. 3.

What

## The Table

**W**hat it is to be iustified by woꝝ  
kes. fo. codē

**W**hat it is to be iustified by sayth.  
folio. 6.

**W**hat sayeth Abraham was iusti-  
fied by. fo. 7

**W**hat be the meanes whereby we  
are iustified oꝝ deliuered frome the  
state of dampnation. fol. 11.

**W**hat Paul vnderstandeth by the  
woꝝkes of the law. fo. 14.

**W**hat they must do that wyll en-  
ioye the righteousnesse of Chꝛiste.  
folio 15.

**W**hat credyt ought to be genen to  
the enemies of the truthe and what  
shamful ignoꝝaunce thei be wꝛap-  
ped in. fo. 19.

**W**hye the scribes and Pharisees  
were vtter enemies vnto the gos-  
pell. fol. codem

**W**hye our greate rabbies wil not  
acknowledge theyꝝ errour. fo. 20

**W**e ar not deliuered frō our sins  
to this end that we should walow  
in them agayne. fo. 23.

**W**hye

## Chap Table.

Why the Athenians would here  
Pauls doctrine. fo. 29.

Why the spirit of Christ is gener  
vnto them that be iustified, fo. 34.

Whereof the enemies of the truth  
be ashamed. fo. eodem

Why man was created. fo. 35.

Why we be regenerate in Christ.  
folio. 36.

Who they be that are offended at  
the doctrine of iustification of faith  
folio. 36.

Whiche be the true good woꝝkes  
that God doth require of vs. fo. 41

Whye the good woꝝkes of mercye  
are set most chieflie foorth vnto vs  
folio. eodem

Whiche be the good woꝝkes that  
god hath pꝛepared foꝝ vs to walke  
in. foli. 42.

Whye all they that doe those good  
woꝝkes that God hath commaun  
ded in his woꝝd do not deserue the  
praysc of well doing. fo. eodem

Why sayth is likened to a sparke.  
folio. 45.

What

## The Table.

Wherin our iustification doth consist. foli. 3.

What causeth Turkes and Paynimes to abhorre Chyists religion folio. 46.

Whether our good woꝝkes be acceptable vnto God oꝝ not. fo. 47.

Whether our good woꝝkes shal be rewarded oꝝ not fol. 49.

We are all debtors vnto god. fo. 51

Woꝝkes of supererogation are blasphemous and iniurious to the merits of Chyist and therfoꝝe they oughte rather to be called woꝝkes of derogation. fol. 55.

Whereupon they grounde them selues that do appoynte diuersities oꝝ degrees of gloꝝye in the lyfe to come. foli. 59.

Here endeth the Table.

¶ (¶) ¶

**CIMPRYNTE**  
**at London, by Ihon**  
**Cydale, and are to be solde**  
at his shoppe in the upper ende  
of Lombard strete, in All-  
hallowes churchyard,  
nere vnto grace  
churche.

1561.